# ZIONS HERALD

New England Methodist Monthly

NOVEMBER 1955

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# ZIONS HERALD ANNUAL DINNER

*combined with*

## Boston-Lynn Methodist Social Union

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### Monday evening, 12 December, 1955, 6:30 o'clock
### First Methodist Church, Melrose, Massachusetts

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### Speaker: Dr. Ralph Stoody

Executive Director, Methodist Commission on
Public Relations and Methodist Information.

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Presentation of ZIONS HERALD MAN OF THE YEAR

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Introduction of the men to receive honorable mention

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KINDLY MAKE RESERVATIONS NOW: Call or write to ZIONS HERALD, 581 Boylston St., Boston, Mass. Cost of dinner: $2.00 per person. ($1.75 to members of the Boston-Lynn Methodist Social Union.)

If reservations are made by a group the members of the group will be seated together with preference given in order of reservations received.

## *On the Cover . . . . . .*

The Motion Choir, South Street Methodist Church, Lynn, Massachusetts. In the picture from left to right are: Mrs. Ernest B. Ashford, Mrs. David B. Chamberlain, Mrs. Thomas Cooper, Mrs. Frank Robertson, Mrs. Richard Drew, Jr., and Mrs. James S. Rodset. According to Mrs. Chamberlain, wife of the minister, the Rev. David B. Chamberlain, "The appearances of our motion choir at special Sunday services are among the high points of the year at South Street Methodist Church. It is an unforgettable and emotional experience to see the six women interpret directly the spiritual meaning sacred music has for them. The people of our church have found the interplay of grace and devotion in the interpretations deeply rewarding in their worship, and the motion choir members themselves have testified . . . how much it means to them."

The group was begun in the spring of 1954, by the pastor's wife, to take part in a worship service of the Woman's Society of Christian Service, and first interpreted the Lord's Prayer in the musical setting by Malotte. At Christmas the group interpreted the tenderness and exultation of the season in "O, Holy Night," and during Lent adapted Margaret Palmer Fisk's motions for "My Faith Looks Up to Thee." This year the choir took part in the World Day of Prayer service and the Day Apart of the Lynn District WSCS.

In co-operation with five other motion choirs the South Street Methodist Church motion choir will sponsor, in the spring of 1956, a regional motion choir festival and workshop. *Photo by Richard Drew, Sr.*

**ZION'S HERALD**
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## A WORD OR TWO

We are glad to present, beginning in this issue, a new column entitled, "The Living Word," by Luther A. Weigle, dean emeritus of the Yale Divinity School.

Of course, you have noticed how ZH is growing. 48 new subscribers in less than a month (from October 11 to November 4) and 77 renewals. Also an increase in number ordered by bundles. In fact, we've had to increase our printing order 100 copies in October and will have to increase another 100 for this issue. The first letter from the Acting Editor written in June showed the circulation to be 3213. The order for this issue is 3800. Can we make it 5000 soon?

Your suggestions and letters are always appreciated.

Did you notice that ZH jumped from 28 to 32 pages for the October issue?

Appreciation to all of our readers who have been so patient during our attempts to get ZH back on a proper time schedule.

Thanks again to everyone who is sending in news, articles and big, glossy pictures. The increase in your contributions are helping to make ZH the magazine you want to read.

We will see one another at the Annual ZIONS HERALD dinner, Monday, 12 December, 1955, First Methodist Church, Melrose, Mass. Send your reservations right away, please, to ZIONS HERALD, 581 Boylston Street, Boston, Mass. Dr. Ralph Stoody will be the featured speaker. Man of the Year will be presented. Dinner is $2.00 per person.

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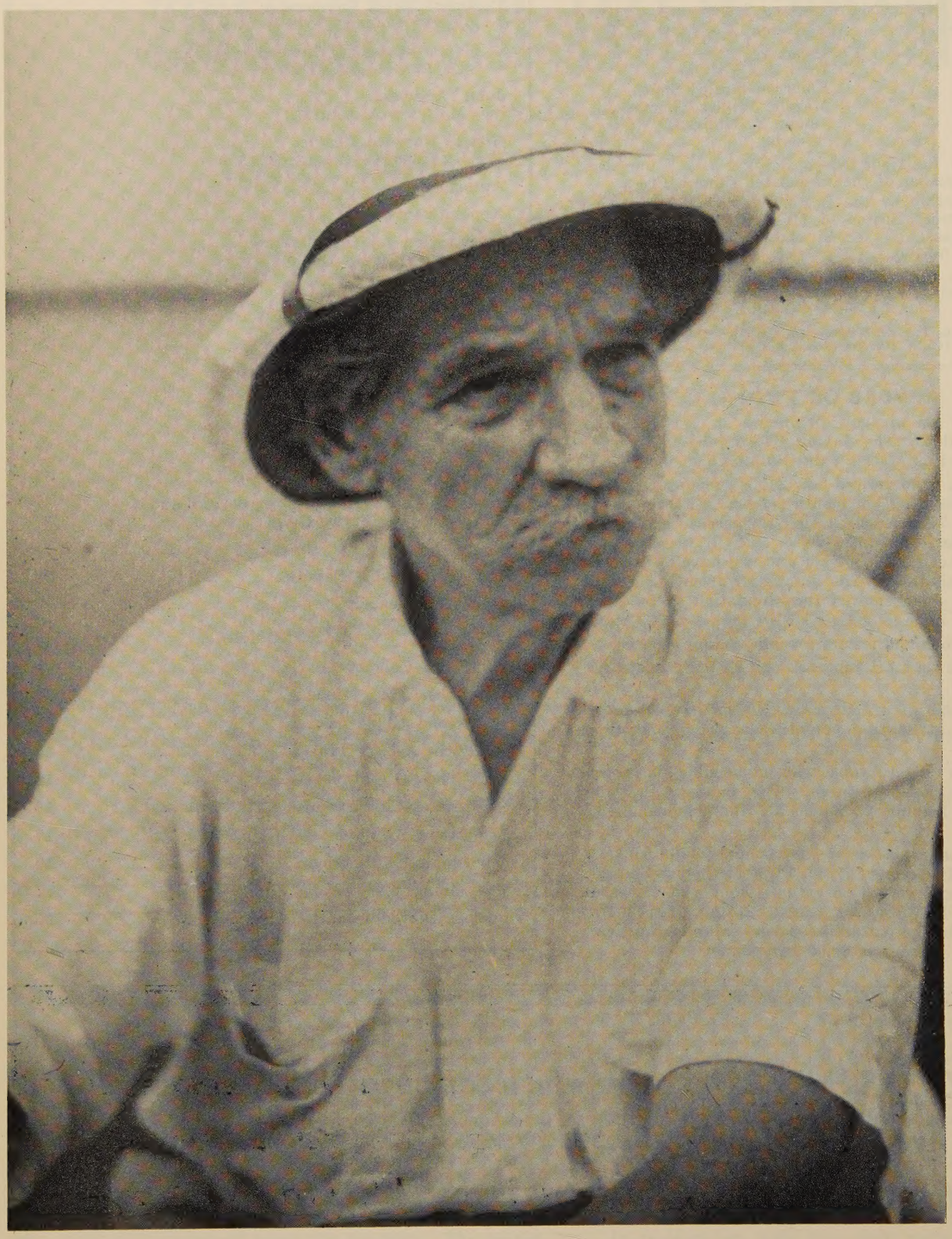
# Postmark from Lambarene



by James Edward Doty

*Photo by the Author*

As we sat at the table at the evening meal, Mrs. Schweitzer said "The doctor would like to see you this evening in his room."

After devotions were over, the doctor, Mrs. Schweitzer and I left the dining room in the tropical darkness, aided in our way by my flashlight and her oil lamp.

We came into his combination study-living room, which had manuscripts hanging on nails out of reach of his pet antelope, which next morning we saw put into a pen with its mother and two other antelopes for the first time.

The three-month-old antelope is still bottle-fed by one of the nurses. "The antelope is now big for the house and must be put in the pen," Mrs. Schweitzer said.

The oil lamp on the desk was lighted. Since the doctor does not use English frequently and prefers to speak in French or German, Mrs. Schweitzer acted as interpreter for the discussion which was in German.

Dr. A. A. Roback, professor of psychology at Emerson College in Boston and close friend of Dr. Schweitzer's, had sent a gift which I delivered. As he opened it, he was obviously delighted with the alarm clock and asked me to show him how the clock worked when the alarm was set.

Emerson College had a special Schweitzer exhibit honoring the doctor on his 80th birthday last Jan. 14. The exhibit included letters from Schweitzer to Roback, the Jubilee Book edited by the Cambridge psychologist on the doctor's 75th birthday, and other interesting items. A special illuminated citation was also in the exhibit and this I delivered to the doctor.

From my pocket I drew a check contributed by the citizens of Greater Lynn for nearly $1,700.

The doctor looked at it in silence. Finally he put his hand on my arm and said something in German.

Mrs. Schweitzer said, "The doctor is deeply moved."

They wanted to know how the amount was obtained. I told them about the 14 articles on Dr. Schweitzer's life which I had written during Lent for the Lynn, Mass., *Daily Evening Item.* In the third article we had suggested a hospital building might be built by the citizens of Greater Lynn at Lambarene.

"It seems a pity, Dr. Schweitzer," I said, "that you must be burdened with the task of being chief money-raiser for the hospital in addition to the many responsibilities that fall upon you."

He said nothing but only smiled. Next day Nurse Emma Haussknecht said the work of the hospital could not be maintained were it not for the American friends who are giving liberally for its support.

The money, which we delivered, is more than 170,000 French Equatorial francs, and will pay for an entire building in the new leper village. It will be named when completed in honor of the citizens of Greater Lynn and will provide room for 20 lepers in as many rooms.

The doctor apologized for being very busy on that first day and not being able to give me more time. "Tomorrow after breakfast we shall go together to the new leper village. I will be able to spend more time then," he said with a smile.

He then asked questions about our

*(Continued on page 24)*

# A MEMORIAL SERVICE INSTEAD OF A FUNERAL

ESTHER M. CLEMENT

My thoughts go back to last May, when my brothers and I were planning, with her pastor, our tribute to Mother. Almost automatically, in accordance with a present custom, we placed the funeral in the undertaker's chapel, thinking of the cumbersome "mechanics" involved in bringing it to the church building. At the same time, the thought of the subdued, almost eerie, lighting, the dulcet and tremulo tones of the organ, the absence of familiar and friendly church surroundings, and the limitations of the traditional funeral service, confronted us, and we were hesitant and reluctant in making our plans. One of my brothers spoke up: "I don't *like* the idea of a funeral away from the church—it doesn't go with Mother." We agreed, but thought again about the complications of a church funeral. Sensing our uncertainty, knowing our mother, her pastor asked if we knew about the memorial services which are now and then taking the place of funerals, telling us a little about the possibilities in such a service. Immediately we could see it. "This is what Mother would want! This expresses her spirit!"

So it was that the following Sunday afternoon, in the bright and simple beauty of her own church, we gathered with many friends, hers and ours, at a service which she could have enjoyed (and isn't it our belief that she did?).

The committal service had been held in the quiet cemetery during a forenoon earlier in the week. Only the immediate members of the family and the pastor were present.

Now there was no white, stilled face to hold our gaze, so different from the alert and smiling one of dear and recent presence. No dreading of the burial ordeal ahead. No profusion of flowers to overwhelm us with too-sweet fragrance so that ever afterward we must say, "I can't *stand* the smell of flowers—they remind me of Mother's funeral." We were through with the haste and rush of planning and activity which inevitably follow death. Time enough had elapsed for word to reach relatives and friends. Day and time of service could be set with consideration for working hours or other obligations. There was time even to have a dignified order of service printed, with a biographical sketch and tribute to acquaint friends with some of the details of Mother's life which they may not have known. (And, a by-product—copies to send to those who could not attend.)

We had already set our steps toward ultimate acceptance and adjustment. The first dulling shock of loss had lessened, so that our awareness of present values was more acute.

The church's own organist played appropriate prelude and postlude. Familiar and joyful hymns were sung. A minister-relative read from the most consoling and inspiring of Scripture—"The Lord is my Shepherd," and "Come unto Me, all ye that labor and are heavy-laden." A favorite tenor sang, and by chance (or was it?) two of Mother's best-liked songs, "Jesu, Joy of Man's Desiring," and "Panis Angelicus."

Mother's own pastor's memorial meditation brought a sense of peace and comfort, of the rightness of death, to us, the family, and surely to all present. His convictions—that what we call death is only a change, that without it man's destiny under God cannot be fulfilled, that neither we, still living, nor the one departed, are ever separated from God's love, and are truly joined in spirit in that love—reached out to us, became our own, gave us a feeling almost of exultation that *our* dear one had reached her heavenly home.

Yet in that atmosphere of familiar worship and church activity, of faith in eternal life, she seemed still to be with us, in the ongoingness of our own living in fellowship with God's folk—*hers,* too—and we were lifted up as we looked not only to the days immediately ahead, but to those of the eternity only just beginning for us all.

# John Augustus

## *First Probation Worker in America*

### MANFRED A. CARTER

A tall, thin man, with a weathered and deeply lined face was in Boston court one day, when he was 57 years old, observing the cases. His name was John Augustus, and he tells that while the watched an officer entered, "followed by a ragged and wretched looking man." John Augustus goes on to say, "Before sentence, . . . I conversed with him for a few moments and found that he was not yet past all hope for reformation . . . He told me that if he could be saved from the House of Correction he never again would taste intoxicating liquors; there was such an earnestness in that tone, . . . that I determined to aid him; I bailed him, by permission of the court. . . . He signed the pledge and became a sober man." When the man came back to court later, "His whole appearance was changed and no one, not even the scrutinizing officers, could have believed that he was the same person."

In this quiet way, the probation system in America was born, in 1841. Magistrates in England, at about this same time, were making similar experiments. The first to try it in Birmingham reports that of 417 persons placed by him on probation only 80 were reconvicted. About 40 years later efforts were made in France, beginning with national legislation, but the American and English methods were finally copied. In America, this social invention was not by magistrates, or by experts, but by a shoe cobbler, or, more correctly, by a shoemaker, who helped a reclaimable alcoholic. Perhaps if that prisoner in court had not been reclaimable John Augustus might have become discouraged and the whole process delayed. In a Democracy, such things can happen. A shoe cobbler and a drunkard can start something that shakes the whole judicial procedure of a nation. There are few examples of what one man can do for his fellow creatures that exceed this in challenge. John Augustus appointed no committees, he belonged to no society, he would not tell what his religion was. For a long time he bore the total expense of his work, and never was paid one dollar of salary or profit. In one year he was obligated in bails to ten times his property.

In 17 years, John Augustus dealt with 2,000 cases, and only 10 of them proved ungrateful. In his report he says "It is generally known that my time has been wholly devoted to the unfortunates . . . I have spent the greater part of my time in the Jail, the Court House, and in the abodes of the unfortunate . . . I devote my time daily, and often a large portion of the night."

John Augustus was born in Woburn, Massachusetts, and moved to Lexington when he was 21. There he carried on a shoemaking establishment in the ell of his square, substantial house. He moved to Boston in 1820. There he lived successively at 38 Hanover Street, 45 Brattle Street, 59 Cornhill, 5 Franklin Avenue and 65 Chambers Street. Franklin Avenue ran from 29 Court Street to Brattle Street. This was an important business district in those days.

He employed five or six men in the boot and shoemaking establishment until his work for the unfortunates ruined his business. We do not have a photograph, but the line drawing in his report is credited by a contemporary as being a fairly good likeness. In that he is shown with a long nose, thin face, and brief sideburns. His heavy eyebrows are arched slightly and his hair is vigorous. A contemporary news writer says, "Who is this fidgety old fellow, whose skin looks like a piece of brown parchment?" Another says that he was "warm-hearted and impulsive" . . . . "He generally utters what is uppermost in his mind, without stopping to calculate the effect. . . . " But his own record shows him cool under repeated abuse by officers. We know that he owned a tract of land and gave 8 or 9 acres of it to the Lexington Academy, of which he was a trustee. But he did not have sufficient property to deserve the title of "philanthropist" which was frequently given him. His philanthropy was of the heart.

John Augustus worked on foot, at first, then he bought a horse that outlived three carriages and carried him 15,000 miles within the city limits. He notes that he transported over 4,000 young women between various destinations in the city. 200 of these were to a Temporary Home, given by a church instead of erecting its own new place of worship. He reports that he made 1,500 calls in one year and had twice as many call on him in his home, which was always a temporary refuge for the unfortunates. He kept careful records, and two long rolls of these are now preserved in the Harvard Law School Library.

He investigated every case before he would undertake bail, limiting himself to those that promised the most hope of success. He began with male alcoholics, later extended the work to women and children. His wisdom far exceeded that of his own age, noting that punishment was for reformation, not for revenge, giving statistics of the relation of alcohol and crime in the state, urging the Legislature to provide an Asylum for drunkards. His work was so effective that cabmen brought young girls to his home, and Judges respected him. He realized that employment was an essential to reformation and provided it, often hiring girls as domestics to assist his wife, until he could find permanent employment for them. He insisted that these unfortunates sign the anti-alcohol pledge, but he did not stop with that. He helped restore their self respect.

There was opposition, naturally, and from various sources. Police officers in the lower court lost 75 cents for each prisoner he saved, in the municipal court it was 62 cents. Human nature being what it was and is, 75 cents can be worth more to some men than the life of a stranger in ragged clothes. John Augustus was refused admissions, he was thrust from court, sometimes so roughly that he could have sued for assault.

The report says "Among the officers most vindictive, was one Mr. Stratton, . . . but I regarded him more as an object of pity than of anger or of punishment." He adds, "I made up my mind that the spirit of the opposition sprung from envy, hatred, ill-will and strife and must therefore be overcome with good." . . . "I always endeavored to keep myself as cool and as calm as possible under such treatment, keeping my object constantly in view."

Those he sought to help were also unlovable under the circumstances. One woman he sought to assist rewarded him by spitting in his face. "Well, what of it," said John Augustus, "it didn't hurt me, besides she was drunk then." He still stood bail for the woman.

Insinuations were naturally made about a house where prostitutes were made welcome. He quotes one letter from the press, which says he is called a "Good Samaritan" in "sarcastic derision," by those who had sufficient penetration and knowledge of human nature, to see through his empty hypocrisy". . . . The same letter says "He must have numberless modes of filling his purse. . . . " "The public will not need to be told anything about the secrets of such establishments (his home) . . . . He loafs about the Police and Municipal Courts, almost every day. . . . We have been actually surprised at the license which has been given to this fellow. . . . "

But the officers gradually learned to tolerate and the judges were friendly. He reports, "I soon found ample occasion to address the judge, and at such times was always listened to with as much attention as was any member of the bar.

He answered those who accused him of making profit, by saying, "To attempt to make money by bailing poor people would prove as impossibility."

He was accused of bailing a man accused of rape, but it proved to be a seven-year-old boy. He was accused of helping highway robbers, but it proved to be a case of one boy taking six cents from another who had stolen his cap.

The criticisms gradually died and friends were won. Men who recognized the value of his work contributed to its expense. The *Christian World* said, in 1848, "We rejoice in the enlightened humanity of the court. . . . We beg our readers to support and aid Mr. Augustus in his efforts." Ministers became friendly. He tells of one who came to him at night to help carry an intoxicated man in off the street.

In 1878 the first probation law that provided for a salaried officer was passed. John Augustus died in 1859, at the age of 75, so he did not see the full fruits of his endeavor that helped change the thinking of the world about criminals, but he saw with his own eyes men who stood erect and self-respecting because of his efforts. For an impulsive man to keep cool under the abuse of officers was difficult, but Christlike. For a man in moderate circumstances to carry such a financial responsibility would discourage most, but John Augustus was too busy to worry about the loss of his bootmaking business. He was making shoes of righteousness for men to walk erect in, and he was putting the bloom of health back into the faces of fallen girls. He walked with the poor and remained rich, he walked with the judges and remained humble. John Augustus is a true miracle of Democracy.

## HYMNAL PRICE UP

A price increase on The Methodist Hymnal to $1.95 a copy on orders of five or more is announced by the Methodist Publishing House, to become effective January 15, 1956.

In making this announcement the Publishing House calls attention to the fact that orders for five or more Hymnals received on or before January 15 will be filled at the old price of $1.65 a copy. Hymnals may be ordered through any regional house of the Publishing House or purchased at any Cokesbury Book Store.

The price increase has become necessary because of rising printing costs. The expense of labor has increased steadily during recent years, as has the cost of printing and bindery supplies; such as, paper, inks, and type metal.

The Methodist Hymnal, an official publication of the Methodist Church, is published by the House under the direction of the General Conference.

## GIFT TO NORWICH DISTRICT

**Charles X. Hutchinson, Jr.**

The Norwich District pastors and their families gather early each fall for a get-to-gether. The new pastors are always the guests of honor, and the main purpose of the event is to make sure that every member of the District family knows every other member. Ten pastoral changes this fall made the event more important than ever.

As a prelude to the gathering this fall, the pastors were invited to take a "mystery ride" to a spot indicated on a map and called "THE REFUGE." Except for one of the pastors and the district superintendent, nobody knew what was in store. However, with three exceptions, all of the pastors arrived at the appointed place in East Willington, just five minutes from the Wilbur Cross Highway, but as remote as if it were five hours from the nearest gas pump.

As the pastors and their families entered the portals of a lovely old lodge, they were more mystified than ever. In the entrance hall the first thing they saw was the Sallman painting, "Christ at Dawn." Below the painting was a plaque which read:

"To those who serve His Cause, this place is dedicated as a sanctuary for the worship of of God, and as a refuge from the swift currents of life."

Questions passed from person to person. What is this place? Who owns this place? Who invited us to take over this beautiful place?

When the Norwich District clan had gathered in strength, and the new pastors and their families had been introduced by the superintendent, John Post answered all the questions of those present as they sat in rapt silence. John is the pastor of the North Manchester church. He said in part:

"It was about a year ago that the news came to Gloria and myself of the death of a distant cousin. We had known very little about him, as the years passed along. Quite to our amazement, it was revealed that, according to his will, a house with considerable acreage located in New Hampshire was to come our way. We visited the spot, and then undertook to discover how it could be used.

"After several months of searching and prayer, we were led to believe that the property should be dedicated to the spiritual welfare of our brethren in the

*(Continued on page 11)*

## AN INTERNATIONAL TEAM

An international team of Christian women, including Mrs. Kiyo Tanaka (left), Miss Violetta Cavallero (center), and Miss Eva Shipstone (right), will start a tour of the United States in November to acquaint Methodist women more fully with the need for world understanding.

Mrs. Tanaka is a leader in woman's work of the United Church of Christ in Japan (of which the Methodist is a part); Miss Cavallero is a Christian education director in a Methodist school in Uruguay, and Miss Shipstone is professor of psychology at the Isabella Thoburn College in Lucknow, India.

In ten workshops with leaders of the Woman's Society of Christian Service across the country, the team will discuss social, political and religious problems and what the Christian woman can do about them in her community, church, state and nation.

# World News:

Religious News Service, Ecumenical Press Service, National Council of the Churches in Christ News, Methodist Information

### SUPREME COURT AND THE CONSCIENTIOUS OBJECTOR

The United States Supreme Court upheld the constitutionality of the Selective Service requirement that conscientious objectors perform alternative civilian work of importance to the national health, safety, or welfare in lieu of military service. It rejected an appeal by three Jehovah's Witnesses who were convicted by a federal court in Chicago of draft evasion when they refused to accept work assignments in an Illinois state hospital. They contended that the assignments violated the 14th Amendment, prohibiting involuntary servitude except upon conviction for a crime.

### SALARIES FOR CLERGYMEN

Clergymen dropped from the upper 30 per cent of salaried workers in the United States to the lowest 30 per cent between 1939 and 1949. This was disclosed in the report of a study released by the U. S. Census Bureau. Out of 118 occupations studied, the ministry was one of only 24 that failed to register a gain of at least 100 per cent in income during that decade.

### DISCIPLES OF CHRIST GAIN 140,000

Membership in the Disciples of Christ increased by nearly 140,000 during its 1953-54 "Year of Evangelism." Sunday school enrolment increased nine per cent. With 1,800,000 members in the U. S., the Disciples are the largest Protestant denomination originating in this country.

### ANGLICANS, PRESBYTERIANS LOOK TOWARDS UNITY

Representatives of Anglican and Presbyterian Churches in England and Scotland held discussions at Edinburgh looking towards "intercommunion leading on to full unity." The report noted that "the discussions came closer to grips with essential problems than at any previous meeting, and it is hoped that, after further meetings, it may be possible to submit for the consideration of the authorities of the four Churches a proposal directed toward achievement of fuller unity in accordance with the mind of Christ." Fellowship discussions between the Church of England and the Church of Scotland were instituted in 1932, suspended two years later, and resumed in 1950. They have been joined in recent years by the Episcopal Church in Scotland and the Presbyterian Church of England.

### JERUSALEM SHRINES TO BE PROTECTED

Mayor Gershon Agron of the Israeli-governed new city of Jerusalem pledged that "places sacred to Christianity" in his jurisdiction "will be safeguarded as never before." He gave the assurance to city officials from 37 countries attending the 12th International Congress of Local Authorities in Florence, Italy. "As a people schooled in suffering through persecution we are destined to be more zealous of other people's rights," he said.

### NEW HAMPSHIRE BAPTISTS HAVE WOMAN PRESIDENT

Miss Hazel M. Tinkham of Belmont was elected president of the United Baptist Convention of N. H. at its annual meeting in Manchester, N. H. She is the first woman named to head the organization in its 129-year history. In a resolution, the delegates said the influence wielded by liquor and gambling interests over the state government was an "affront to the Christian conscience."

### NATIONAL COUNCIL ON BEHALF OF GREEKS IN TURKEY

A resolution authorizing the National Council of Churches' Department of International Affairs to continue efforts "to arouse concern for the plight of the Greek minority in Turkey" was adopted by the Council's General Board at a meeting in Pittsburgh. The resolution specifically recommended that department officials make representations on behalf of Greeks in Turkey to the Secretary of State and to the United States delegation to the United Nations. Its adoption followed a report by the Council's General Policy and Strategy Committee on the recent anti-Greek riots in Turkey resulting from the political dispute over Cyprus.

### HIGH COST OF CRIME

Crime costs the nation $14 for every dollar given to the churches, according to J. Edgar Hoover, director of the Federal Bureau of Investigation. He told the International Association of Chiefs of Police that the cost of crime, when all factors are considered, is almost $20 billion annually. "The crime problem is essentially a youth problem. Law enforcement and the entire community must concentrate more and more on the problem of the juvenile. Last year, 57.6 per cent of all persons arrested for auto theft were under 18 years of age. Forty-nine per cent of all those arrested for burglary and 43.6 per cent of those arrested for larceny were in the same age group." The FBI chief said that the "alarming situation" with regard to juvenile theft might be "quickly remedied" if parents were held legally and financially responsible for the criminal acts of their children.

### MORAL SAFEGUARDS IN RESERVE TRAINING PROGRAM

Careful safeguards over the moral conditions that will surround military camps where 18-year-old youths will take the new six-month reserve training program have been urged in a report submitted to Secretary of Defense Charles E. Wilson by the National Security Training Commission. The new program, which was opposed by some religious groups when legislation authorizing it was before Congress early this year, got under way Oct. 1 with a group of 672 teenagers and 495 National Guardsmen. The Army plans to train 90,000 youths during 1956. The commission recommended tough military training for the youthful reservists who, after completion of the six-month training camp indoctrination, will spend seven and one-half years in the active reserves. But, most of its report was concerned with the need of meeting the moral problems involved in taking large groups of 18-year-olds out of their normal environment.

The commission, headed by the late Maj. Gen. Julius Ochs Adler, said the military establishment should insist on rigorous enforcement of military and civilian regulations prohibiting prostitution in the vicinity of the training camps and banning the sale of intoxicating beverages to the young trainees on or off the base. Trainees should be given "little, if any, leave or time off base." Camp commanders were urged to provide adequate recreation facilities on the base and suitable accommodations where families and friends of the trainees can visit with them on weekends and during off-duty hours. Trainees should receive a series of lectures on sex, marriage, religious and moral principles, and American government. A sufficient number of chaplains should be assigned to the teenage units so that the clergymen can give a full course of moral guidance lectures and be available to the young GIs for personal counseling at all times. Experience shows that young men in the Army "do not encounter moral pitfalls in the training camps but in the nearby communities."

### EPISCOPALIANS AND LUTHERANS HAVE BEST CHILD CARE

Episcopal and Lutheran Churches have "generally speaking the best of sectarian child care programs," according to Joseph H. Reid, executive director of the Child Welfare League of America. "The gap between religion and social work is being lessened in the mutual aim to serve the whole child although there still are divisions. The practices and policies of professional social work sometimes would cut across sectarian lines or disregard them since the case worker's goal may merely be to bring temporal betterment.

"On the other hand," Mr. Reid said, "the church-sponsored program can be so religiously one-sided as to ignore what is best for the child in terms of mental and physical welfare and accepted modern methods. Some of the differences, too, arise simply from use of high-sounding jargon by the professional and low-flown rhetoric by the religious. Both must realize that a child who does not love his parents—real or foster—is not likely to love God.

**NATIONAL COUNCIL DEFINES CHURCH-STATE SEPARATION**

Separation of Church and State does not imply that either should be indifferent to the interests of the other, the General Board of the National Council of Churches has declared. The board approved a statement on religious and civil liberties which declared: "The National Council of Churches holds the first clause of the First Amendment to the United States Constitution to mean that the Church and State shall be separate and independent institutions, but to imply neither that the State is indifferent to religious interests nor that the Church is indifferent to civic and political issues."

**GERMAN COMMUNISTS DEVELOPING PSEUDO-RELIGIOUS CEREMONIES**

East German Communists are developing ceremonies to take the place of Christian baptism, marriage and funeral rites. Last year, youth dedication ceremonies were launched in the Soviet Zone as a Communist counterpart of Christian confirmation and first communion rites. The new ceremonies were announced by East German Communist newspapers, several of which also published articles "enlightening" readers on how to discontinue membership in Churches. The clerical procedure connected with leaving the Church would be taken care of without cost by all registrars' offices and authorized notaries. The rites announced by the Communists are: 1) "Name-giving" ceremonies, to be held on Sundays in the offices of public registrars. Birth certificates will, if desired, be handed over to parents in "a solemn form." 2) Similar ceremonies will be provided for newlyweds. Upon payment of an extra fee a small band will play "suitable music." 3) In the case of funerals Communist functionaries will be available for speeches at the graves of the deceased.

**POPE DEPLORES SPEED**

Pope Pius XII deplored automobile speeding in a talk at Castel Gandolfo, Italy, to participants in the second world meeting of the International Road Federation. The Pontiff said, "One question is raised, not without some anxiety in our heart: where do all these men go so fast? Does the sense of duty drive them, or passion of money? Desire to serve their fellowmen or to dominate them?" He said that his anxiety over speeding was increased by advertisements heralding ever more powerful automobile models.

**ARGENTINE GOVERNMENT SUBSIDIZES CATHOLIC SCHOOLS**

Roman Catholic schools will again receive State subsidies under a decree issued by the new provisional government of President Eduardo Lonardi. All such financial aid to private educational establishments had been abolished by deposed President Juan D. Peron's regime. Also Foreign Minister Mario Amadeo revealed that the new government plans to restore to the calendar five Catholic religious holidays which the Peron regime removed from the list of those observed nationally.

**CO-OPERATION BETWEEN CHURCH-THEATRE**

The Commission on Drama of the National Council of Churches will strive to "establish communications between members of the theatre community and Christian thinkers in order to discover grounds of common concern." It will seek to "assist members of the theatre community in recognizing the religious dimensions of the theatre and in perceiving the theatre in its potentiality as a vocation in the Christian sense of the word." Playwrights will be encouraged to "embody the Christian understanding of man and history in their work" and ways will be suggested to encourage and promote the writing of new plays which "reflect the religious concern of contemporary Christians." To finance the program about $50,000 will be used to publish a quarterly newsletter on religious drama activities, develop a religious drama reference library, promote national contests for new plays suitable for production in churches, and form a national traveling theatrical company which will produce plays in churches with the aim of "giving impetus and encouragement to local church drama groups."

**LAITY TO SPREAD ROMAN CATHOLICISM IN SOUTH**

A call for the laity to spread Roman Catholicism in the South was issued at the ninth regional Congress of the Confraternity of Christian Doctrine meeting at Savannah, Ga. A member of the lay committee told the delegates that almost all the Southern states were discovered by Spanish explorers who had as one of their primary purposes "to spread the truth of (Roman) Catholicism."

**RELIGIOUS FREEDOM HEARINGS CANCELLATION APPROVED**

Two Jewish agencies, American Jewish Committee and the Anti-Defamation League of B'nai B'rith, approved the cancellation of the religious freedom hearings on the grounds that such hearings "may have the effect of sharpening conflict" among the three major religious faiths. The controversial problems among the three faiths could not be resolved by open Congressional hearings without friction or strife.

**CALLS SOUTH AFRICANS TO REPENT**

Dr. Geoffrey Hare Clayton, Anglican Archbishop of Capetown, has called on South Africans to repent before God for permitting their country to adopt its segregation laws. "I urge that whatever the cost to our pride and prestige, we turn aside from political chicanery and wrangling and declare our convictions as Christians and make an act of national repentance for allowing this land of ours to get into such an intolerable mess in the field of human relationships." He added that the present South African *apartheid* (segregation) policies are based on fear, which he called "an evil thing that makes men ruthless and cruel."

**RELIGIOUS PROGRAM IN OHIO TOWN SCHOOL**

Regular Bible reading from the Old and New Testaments and non-sectarian prayers and talks by clergymen were approved for public schools in Cuyahoga Falls, Ohio, in a policy ruling announced by the Board of Education. Also distribution of Gideon Bibles and other religious tracts to pupils desiring them will be permitted, with the restriction that the material be placed where students can pick it up and that no teacher or other person may hand it to the children.

**CRUCIFIX IN PUBLIC PARK**

Protestant groups in Highland, Indiana, indicated they will take legal action to have a 20-foot crucifix, dedicated by the Knights of Columbus, removed from a public park. They contended that the Roman Catholic laymen violated the principle of Church-State separation. The park superintendent said about 4,500 persons had attended the dedication ceremony and that "everything went very nicely" despite the protests by some Protestant groups. The crucifix was set up as a monument to veterans of all wars. The American Legion and the Boy and Girl Scouts helped the K. of C.s dedicate it.

**HONORED FOR RURAL CHURCH CONTRIBUTIONS**

Twelve laymen and four ministers were awarded certificates of merit for their contributions to rural church life by the National Council of Churches at its Convocation on the Church in Town and Country in Springfield, Mass. Cited for contributions to the Lord's Acre Movement in their communities were the Rev. Robert Brightman, Corain (Mass.) Methodist Church; the Rev. A. Raymond Smith, Vicar of St. Andrew's Church, N. Grafton, Mass.; the Rev. Thomas H. Hedges, Barnard Center, Vt.; and Donald T. Hall, a Methodist dairyman of Monroe, N. H.

**SCHOOL ATTENDANCE LAW RELAXED AGAINST AMISH**

Strict enforcement of Pennsylvania's school attendance law against members of the "Plain Sects," who object to sending their children to school after the age of 14, has been relaxed by the state's Department of Public Instruction. A new ruling provides that these children may use half the state-required school attendance time in "directed projects on the farm or in the home under private church school supervision." Plain Sect parents—most Amish or Old Order Mennonites—oppose sending their children to school after 14 on the grounds that high school classes expose the youths to "worldly ways" contrary to their religious beliefs.

THE Central Kansas Annual Conference, meeting in Hutchinson recently voted to accept into the conference two Negro Methodist churches — one at Wichita and the other in Salina. Permissive legislation making such transfers possible was passed by the 1952 General Conference and the congregations of the two Central Jurisdiction (Negro) churches had requested admission into the hitherto all-white conference. The unanimous action of the Central Kansas Conference must still be approved by all annual conferences in the South Central and Central Jurisdiction and, eventually, by the General Conference.

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"WE Methodists dare not let even this important controversy over what the General Conference shall do about the Central (Negro) Jurisdiction blind us to our individual responsibility toward Negroes in our own towns," Bishop Charles W. Brashares of Chicago told Illinois Methodist ministers at their tenth annual College of Christian Life recently. Bishop Brashares went on to say that in Illinois the great migration is bringing Negroes where they have not been before. "Those Negroes in your community may be too few to need a separate society even if they wanted one," he said. "But unless the local church practices the doctrine that the Methodists are one people in Christ, and receives into its fellowship those colored folks, they may be lost. And a church which loses people it ought to save may be lost itself."

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METHODISM'S Chicago Temple is free of debt. Mortgage-burning ceremonies were held September 25, signifying the end of the $3 million debt assumed when the skyscraper church was built in 1924. Officially known as the First Methodist Church of Chicago, the temple is a tourist attraction in the heart of the Chicago Loop. It is the fifth church to be erected on that site in the past 116 years. As a result of the depression it appeared that the congregation would lose its building. However, Methodists throughout the nation raised $77,000, and creditors took this amount as a token of good faith and extended the mortgage. The present pastor, Dr. Charles R. Goff, has served the church since 1942. During his pastorate an indebtedness of $1,850,000 has been paid and extensive improvements, which include a new sanctuary, sky chapel, air conditioning and tower parsonage, have been made.

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THE Methodist Board of Social and Economic Relations, at its meeting in Chicago, September 22-23, voted to accept a $25,000 grant from the Fund for the Republic. This grant, which came from a $15 million fund created by the Ford Foundation, was the first to be received by the board. According to Bishop Lloyd C. Wicke of Pittsburgh, board chairman, the money will be used for interracial study conferences, including workshops, work camps, educational scholarships and allied projects. Executive Secretary A. Dudley Ward noted an increase in the church's interest in social issues. He pointed out that 95 conferences have organized Boards of Social and Economic Relations. "We need to move now more actively into the field of church and industrial relations," he said, "and we are looking with great anticipation to the joint program of the three boards at the 1956 General Conference." The Board approved increased co-operation with the Boards of World Peace and Temperance through the Inter-board Commission on Christian Social Relations and considered joint publication, location and program activities.

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A VISIT to 12 countries in Europe and the Middle East has convinced the Rev. Karl Quimby, Methodist secretary of missionary education, that American aid to war-devastated countries has won for this nation the everlasting friendship of the world's common people. "A remarkable recovery is evident in most of the countries (Holy Land, France, Italy, Egypt, Greece, Switzerland, Germany and England) we visited," Dr. Quimby stated. "The development is way ahead of what we anticipated. The city of West Berlin, once 85 per cent destroyed is now 70 per cent rebuilt. Sound economic development is apparent on every hand in almost every country."

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THE PASTOR, a weekly TV program, has been awarded a "blue ribbon" by the state of New Jersey for excellence in the field of religion. The 15-minute program is produced by the Methodist Radio and Film Commission, Nashville, Tenn., for release to nearly 100 stations through the National Council of Churches. The commission's new TV series of 30-minute dramatic programs, to be called *The Way*, is scheduled for release early in 1956 through the Council.

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A METHODIST Council of Evangelism has just been created at the national meeting on evangelism. Primary purpose of the council is to enlist the interest and support of laymen in evangelism and to supplement the work of the general board at the "*grass roots*" level. The Rev. George A. Fallon of Lakewood Methodist Church, Lakewood, Ohio, has been elected president of the council.

CHRISTIAN SOCIAL centers for American servicemen in Japan and probably elsewhere in the Far East are being planned by the Division of World Missions, the Board of Missions, following a vote at the quarterly executive committee to seek personnel to staff such centers. The Board's Office of Missionary Personnel is now seeking one man and wife to serve in Japan. Men and women will be sought for three years' service and will be classified as special term missionaries.

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TWO HUNDRED war-damaged Methodist churches throughout South Korea are being rebuilt with more than $300,000 from American Methodists, part of the amount contributed in November, 1954. $75,000 has been allocated for 175 additional churches.

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PERSONALS: Dr. John O. Gross was elected president of the Council of Secretaries of The Methodist Church at its annual meeting. Dr. Allen E. Claxton, pastor of Broadway Temple-Washington Heights Methodist Church in New York City, conducted a Preaching Mission for the personnel of the Air Force stationed at bases in French Morocco, Eastern Morocco and Libya in North Africa. . . . Dr. Karl P. Meister recently received a membership in a unique club of world travelers who have chalked up 100,000 air miles or more. . . . The Rev Glenn S. Gothard of Kempton, Illinois, has been named to the national staff of the Methodist Board of Education. . . . The Rev. Andrew R. Eickhoff and the Rev. Charles E. Nelson, former students at Boston University School of Theology, are among the 33 students at the Graduate School of Ecumenical Studies at Bossey, Switzerland. . . . Dr. Dwight E. Loder has been inaugurated as the ninth president of Garrett Biblical Institute, Evanston, Illinois. . . . Miss Henrietta Gibson, treasurer of the Woman's Division of Christian Service, is newly-elected vice chairman of the Executive Committee of the Methodist Committee for Overseas Relief. . . . The Rev. Daniel L. Ridout, administrative secretary of the Baltimore Area of The Methodist Church, was featured recently in the local weekly TV series, "Person to Parson," over WBAL-TV. . . . Miss Joan Warneka, Erie, Pa., has been appointed field secretary in the missionary personnel department of the Board of Missions of the Methodist Church. . . . Bishop and Mrs. Frederick B. Newell are in India on a three-month tour. . . . Bishop and Mrs. Edgar A. Love appeared recently on the TV program, "The Parsonage," sponsored by the Council of Churches of Maryland and Delaware's department of radio and TV.

THE TREND continues to be toward a shorter, stream-lined General Conference, more centered on accomplishing its business and less on promotional and educational features than before unification. One change will be in the Episcopal Address. The Council of Bishops hopes that its message to the church can be condensed to one hour. The custom of assigning an evening to each general agency is being abandoned, at least for this session. The general areas in which the church gives service are not to be neglected, but the approach, as with the exhibits at the conference, will be more unified and from the direction of subject rather than a series of exploitations of the several agencies. Another time economy is the decision made by the Commission to choose one of the visitors from other church bodies to be spokesman for all the fraternal delegates. The others will be given the opportunity to have their messages of a given length published in the *Daily Christian Advocate.*

NEBRESKA Methodists lead the South Central Jurisdiction in a recent experiment in developing a better trained leadership in the local church. A "pilot" School of Instruction for chairmen of the four commissions in the local church was held for the McCook District of the Nebraska Conference. Under the leadership of Bishop H. Bascom Watts and Dr. John W. Ekwall, district superintendent, the pastors, lay leaders, chairmen of the commissions on education, evangelism, finance, and missions gathered for instruction and inspiration. Present, as observers, were conference and district secretaries of education, evangelism, finance, and missions.

THE GROWTH of the Korean Methodist Church is reflected not only in an increasing number of churches but in membership statistics. According to Dr. Eugene L. Smith, general executive secretary of the Division of World Missions, membership in the Korean Methodist Church increased from 40,000 in 1950 to 85,000 in 1955.

THE FIRST Methodist minister to preach in the Soviet Union since World War II is Dr. Charles F. Boss, Jr., executive secretary of the Methodist Board of World Peace. Dr. Boss returning from a 10-week peace mission to Europe on September 18 found relaxed tensions in the Soviet Union and fervent faith in the churches. While in the Soviet Union, he preached in crowded churches twice in Moscow and twice in Leningrad and conferred with religious leaders. "I had no sense of insecurity in Russia or anywhere else," he said. Dr. Boss found no evidence indicating any fundamental change in the Soviet form of government or any basic change in the Communist Party's international policies. "What I do think has changed," he explained, "is the Soviet policy with reference to the attitude and method of seeking coexistence. How long this may last may be anyone's guess, but I think it is a long-term policy. No one in the Soviet Union wants a World War. Nearly every person in the congregations where I preached was singing, and they had to sing their hymns from memory. I was moved by their devotional spirit."

DEATHS: Mrs. Alice Rigby Moore, 72, widow of the Rev. Otis Moore, and long associated with women's missionary work in the Methodist Church. Modena, N. Y., October 2. . . . The Rev. Paul LeRoy Tilden, 55, associate director of the department of Pastoral Services of the National Council of Churches, Long Island, N. Y., October 16.

## Lt. Gov. Whittier Addresses Laymen's Conference at Athol

Lt. Gov. Sumner G. Whittier, introduced by conference leader Walter M. Nagle of West Springfield, addressed the Methodist Laymen's Conference held at the Starrett Memorial Church in Athol, Mass., October 15.

The lieutenant governor retold the story of how the first settlers came to this part of the country to seek freedom and how the word "freedom" has been the watchword in this country ever since.

He referred to President Eisenhower's Boston Garden address when the President said "we are now bringing freedom back across the water from whence it came to our country many years ago."

The lieutenant governor said the Puritans were the real pioneers of religious freedom. Their passion for freedom, he said, culminated in the voyage to America and the beginnings of the great Commonwealth of Massachusetts.

The Conference, which includes 43 churches in the Springfield District, opened its afternoon meeting at 3 this afternoon following registration of attendants from all through the district.

Mr. Nagle, district lay leader of Springfield, opened the session with a welcome, and this was followed by the workshop discussion groups from 3.30 to 5.30.

These included Methodist Men, "Organization and Programming," with Van B. Hopps, associate lay leader of Colrain, "Radio and Television and the Church," Kenneth W. Peterson, assistant director, religious radio and television commission of the Pioneer Valley. Also on the discussion program was "The Effectual Layman," leader, John Hansen, associate lay leader of Springfield. Another general discussion was "Stewardship With Emphasis on Church Financing." Between 5.30 and 6 there was a recording of the Methodist Men's radio program.

The banquet and fellowship hours were in charge of Gene Lyman of Springfield, associate lay leader, with John Bone, song leader of the Starrett Memorial Church, in charge of this feature.

## AUTOMOBILES

Sixty-one million registered motor vehicles and 72 million licensed drivers in the United States today are piling up mileage at the unprecedented rate of more than 560 billion miles a year, the Automobile Manufacturers Association reports.

This is an average of approximately 9,200 miles per vehicle, and 7,800 miles per driver.

Motor vehicle registrations and travel mileage on the nation's highways are due to increase more than 33 per cent by 1965.

Inadequate roads today are costing U. S. motorists more than $5 billion per year.

To correct road inadequacies, $101 billion will be needed for highway construction during the next 10 years.

Half of the anticipated traffic growth in the coming decade will be on the 40,000-mile Interstate Highway System.

Highway construction and maintenance costs per mile have doubled since 1941.

The following are other highlights from the new AUTOMOBILE FACTS AND FIGURES:

Taxes take 24 cents out of every dollar spent for the purchase of an automobile. Special automotive taxes paid by U. S. motorists in 1954 totaled $6.2 billion.

There are 3.3 persons per passenger car registered in the U. S., or an average of one car per family. Seventy-one per cent of the nation's families own at least one automobile, and approximately 12 per cent of car-owning families own two or more cars.

Two out of every three passenger cars produced and three out of every four trucks produced in 1954 were sold as replacements for vehicles scrapped. An estimated total of four million vehicles were scrapped in 1954.

Seventy per cent of the world's passenger car production is in the United States. Of world passenger car registrations, 73 per cent are in this country.

Auto loans repaid in 1954 equalled the amount of loans extended during the year—$12.5 billion. Loans outstanding at the end of the year totaled $10.3 billion.

California leads all states in automobile registrations, with a 1954 total of 4,879,210. New York State is second with 3,893,980.

# From the Cabinet

G. Albert Higgins
*District Superintendent, Springfield District, New England Conference, The Methodist Church*

Let's itinerate! Herein was one of the sources of genius of early Methodism. One of the General Conference memorials purposes to limit the number of years that a minister may serve in a charge.

"Itinerancy" means "a rotation of pastors." Yet we have allowed certain churches the freedom of retaining their pastors over long years, while most other churches function according to the Methodist Itinerancy system. Because of this abuse, there is little possibility of new appointments in some churches. In one of the Conferences of our Jurisdiction, twelve pastors have served at least ten years in one church, two of them for thirty-five years each.

One prominent pastor is a good example. He is the one who makes Oxnam-like dashes to city and town. Luccock says of this pastor: "Wherever I go, Sockman was there last week!" How helpful if several churches could have had the impact of Dr. Sockman's leadership and personality! Over the years we share our Bishops by residence in the various Episcopal areas. If this is good policy, why is it not equally valuable at the local level? Until we return to the original Methodist system, this stalemate in making Appointments will continue.

It is interesting to note that some of the Conferences in our Southland follow the practice of the former Methodist Episcopal Church, South, in limiting the number of years that a pastor may be returned to his charge, "except where there is the unanimous approval of the Bishop and the Cabinet. This is done to retain the advantages of the Itinerant system." My correspondent continues: "The morale of the preachers and the churches is far better than under long term pastorates."

Let's make the Itinerant system legal! In so doing, we will place the law of the church back of Bishops who may hesitate to act summarily. It would be fairer if each minister and church were treated in a uniform fashion. I believe that our ministerial brotherhood and the loyalty of the churches to Methodism would be richer and happier.

# What's On Your Mind?

HOWARD H. HARE

**WHAT GOOD ARE OUR CHURCHES DOING OUTSIDE THEMSELVES?**

Consider first the direct good: missions in slums; care of refugees; Church World Service; making homes for orphans and the aged, and hospitals for the ill; providing fundamental education for the illiterate; giving technical assistance to workers; mediating between labor and management; infusing hope into the hopeless by means of the evangelistic message. Even more widely diffused are the indirect effects: the "salting" of local communities; making good citizens instead of delinquents of young people, often the dominant influence in the careers of diplomats and statesmen; the yeast of social revolution among the submerged masses of the world.

**CAN GOD ENTER INTO A MENTALLY DEFICIENT PERSON?**

How terrible if we had to say "No." But of course we do not. I have seen children very low in the scale of normality respond to human kindness in which there was no condescension. And hospital aides have told me that gentleness sometimes quells violent patients. Through such human intermediaries does God enter into abnormal or subnormal personalities: not always by the door of the normal mind, but by the wide avenue of the spirit — which does mitigate the tragedy of the subnormal. Their perceptions are dim where clear perception would enrich spiritual life.

**DOES GOD GIVE EVERYONE THE OPPORTUNITY TO OVERCOME EVIL?**

One hastens with the answer, "Yes." Such faith is among the foundations of Christian faith. Otherwise we should have to warn the people when saying the Lord's Prayer, that some among them should omit "deliver us from evil," since God did not intend to deliver some people. To put it crudely, God would say to a sinner who had voluntarily chosen to do wrong, "You have made your bed; now you must lie in it."

Surely it is only unnatural human fathers who say such things to any wayward child, and not "Our Father," to whom we pray in trust. "Ho, everyone that thirsteth. . . ."

**WHAT DOES GOD LOOK LIKE?**

If God had a body no one would know what it looked like, since no one has ever seen Him face to face. And Jesus never said anything about how God "looked." I am sure you will conclude, as you think about it, that God could not have a body at all, in the way we think of human bodies. They are made of material which needs food and drink and sleep to maintain existence. They grow old and die. But God, as the Bible speaks of Him, never sleeps, never had a beginning, will live forever. He is spirit. You and I are spirit, too, and our bodies only temporary houses cast aside when death comes. Among your friends you may admire a graceful form, a beautiful face; but it is their spirits that you love, isn't it? As a spirit God may be present with everyone of us all the time: as a body we would have to think of Him as very far away.

**WAS MARY A VIRGIN?**

Some Christian people think that an affirmative answer to this question is very important indeed. Others seem to discover that the answer does not make any difference in their complete loyalty to Christ, nor their conception of his unique nature. As to actual matter of fact, no one, of course, knows the answer. If true, most of the writing in the New Testament did not seem to think the fact sufficiently important to mention. Only Matthew and Luke tell the story. This does not prove that the other writers did not believe it, only that they did not think it needed emphasis. Personally I ceased to think this a question of primary importance many years ago, but I am sure my understanding of Christ and loyalty to him have grown in that period.

## APPOINTMENTS

The Rev. **Carl W. Saunders**, Rockville, Conn., for the last five and a half years, to Gales Ferry, Conn., effective December 1. He will succeed the Rev. **Paul G. Pitman** who left to become the minister of the First Congregational Church, Old Saybrook, Conn. . . . the Rev. **Millard H. Aubey, Jr.**, supply at Brownville Junction, Me. . . . the Rev. **Charles D. Hoyt**, supply at Vanceboro, Me. . . . the Rev. **L. Raymond White**, supply, at Chebeague Island. . . . the Rev. **Harold A. Frey**, supply, to Congress Street Church, Portland, Me. . . . the Rev. **Charles F. Rehfus**, supply, Byfield, Mass. . . . Mrs. **Nellie P. Merrow**, supply, Moultonville. . . . the Rev. **Walter P. Brockway**, supply, Smithtown, N. H. . . . The Rev. **T. M. Blanchard**, supply, Milton, N. H. . . . the Rev. **Roland E. Haynes**, supply, St. Andrew's, Worcester, Mass. . . . the Rev. **Robert A. Carter**, Bethel, Me., to Federated Church, South Berwick, Me. . . . the Rev. **Dwight H. McMahon**, Berwick to Bethel, Me. . . . the Rev. **Paul R. Youngholm**, Congress Street, Portland, Me., to Berwick, Me. New Addresses: the Rev. **Harry P. Folger, Jr.**, 158 Winthrop St., Winthrop 52, Mass. The Rev. **Robert L. Campbell**, 11 Liberty Court, Rockland, Mass.

*Gift*

*(Continued from page 5)*

ministry. Together with other preachers and their wives, we too felt the need for a refuge from the swift currents of life.

"But this home with its lovely setting was too far away for the Norwich District family to share it. So we undertook to locate a secluded spot in Connecticut where the holiness of God's beauty might be seen in woodland, meadow, by the stream, and in a Lodge setting suitable for retreat gatherings. Such a place was this. It was the home of several out-of-state doctors and others who used it for summer vacations. Originally a part of an ancient miller's property, the lodge has been enlarged to its present size with sleeping accommodations for nine people. It is located on the site of the old mill, and one can yet enjoy the music of the waterfall and raceway constructed more than one hundred years ago. We were led to exchange the New Hampshire farm for this Connecticut retreat.

"Believing that there is a vast area of the spiritual life as yet little known by most of us, we have sought to dedicate this place as a sanctuary for the worship of God and as a refuge from the swift currents of life. We trust God will use it and us to a golrious discovery of the inner springs of the spiritual life."

When John Post had finished, it took several moments for a moved and almost unbelieving audience of pastors and their families to grasp what had been said. Here was a place of matchless beauty with forty-six acres of meadows, and woodland, and carpeted pine grove, and mill pond, and singing waterfall, and trout brook, and a beautiful lodge tastefully furnished complete with water, modern heating and sanitary facilities, two field stone fireplaces, comfortable beds with linens and blankets galore, and every major electrical appliance that the most demanding housewife could want. And John and Gloria had said that "this place is for you to use as your very own." When the truth finally broke through, there was a clamor and excitement.

There is a growing conviction as the days pass that John and Gloria Post have become through their gift the great spiritual benefactors of the Norwich District pastors and churches. "The Refuge" is being and increasingly will be used by our ministers and wives as the place to go for refreshment and renewal. "The Refuge" will encourage groups of pastors to meet together for study and prayer. "The Refuge" will beckon groups of lay people with their ministers in their enduring quest to know His will for their lives. Indeed, the Norwich District has been bequeathed by one of her own sons and daughters "a sanctuary for the worship of God, and a refuge from the swift currents of life."

# At Second Glance

RALPH W. DECKER

## "THE BARREN BEGATS"

**"Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat . . ."**
Matthew 1 : 2

The opening verses of the New Testament seldom used for lesson material. The genealogy hardly looks like a source for devotional reading or inspiring sermons. However, the "begats" are far from barren.

This birth-roll was used by Matthew for good reason. He was intent upon proving, for readers of Jewish background, that Jesus is the Messiah. This family-tree shows that Jesus was in direct line with the God's greatest Hebrews — Abraham, the founder of the nation — David, the great King.

It is usually taken for granted that the "begats" prove, or attempt to prove, Jesus' messiahship by heredity. This is in line with a common error. We wrongly assume that you can demonstrate a person's goodness by compiling a family-tree. Goodness is not inherited. At second glance, one might even suggest that these verses demonstrate that Jesus is Messiah in *spite* of his ancestry.

Matthew's list has much in it that is common and obscure. It includes strange names and unfamiliar personalities. Esrom, Achim, Eliud and Eleazar are unknown to us outside the genealogy. Some of those listed are remembered only because they were born, as Phares, or had children, as Obed and Matthan. Joseph, himself, was an ordinary man. He was an obscure carpenter from an obscure village. Lesson Number One: God can work through the ordinary and the obscure.

The list has foreigners in it. Few groups have been so jealous of purity of blood as the Hebrews. The Old Testament voices warning after warning against intermarriage. Yet, Matthew includes three, perhaps four, people of non-Jewish origin. Strangely enough, all of them are women. It was not the custom to mention women in Jewish genealogies, but Matthew includes four and all were outsiders. Thamar was a Canaanite woman who was married successively to Judah's two sons. Rahab was a Canaanite of Jericho who sided with the invading Israelites. Ruth was a Moabitess, whose love outweighed her nationalism. Bathsheba was the wife of a Hittite. Lesson Number Two: God can work through members of either sex and through people of any national or racial stock.

There is great unevenness in all the roll-call of the kings. Not all the kings of Judah were good men. David and Solomon were good kings, but Rehoboam "forsook the law of the Lord." The disloyal Rehoboam begat Abijah, a good king who "relied on the Lord." Asa was an unstable king who did what was good in the eyes of the Lord but later "departed" from goodness. His son Jehosophat was a good king who "walked in the ways of the Lord," but begat Joram, a bad king, who slew his brothers and "did evil in the sight of the Lord." Next in line was Uzziah, a good king, and Jotham, "who did right in the eyes of the Lord." Then comes a bad king, Ahaz, bringing idol worship and human sacrifice. He is followed by a good king, Hezekiah, who reestablished the Temple and the Passover. His son, Manassah, was a bad king, who violated the Temple with idolatry. And his son Amon was worse than his father. Their descendent was the good king Josiah, who brought the great reform. Thus, in the lineage of Jesus, good kings begat bad ones, and bad ones sired good ones. Lesson Number Three: God does not judge a person by his ancestry.

Dark shadows occasionally fall across the "begats." Four women are mentioned. There is a moral shadow upon each. The ancestry of Jesus has not escaped the taint of human frailty. Thamar was guilty of incest. Rahab was a harlot. Ruth offered herself to Boaz. Bathsheba was an adultress, whose sin caused a murder. Lesson Number Four: God does not judge a person for the sins of his ancestors.

After tracing the ancestry, Matthew abandons it. He implies that Joseph did not beget Jesus. Jesus is the Son of God. He is the Messiah, not because of his ancestry, but in spite of it.

The great lesson of these verses is this. The "begats" do not demonstrate the power of heredity. They demonstrate the power of God.

# Along the Asbury Trail in New England

JOHN REX SHEPLER

## Readfield, Maine

Bishop Asbury at the Lynn Conference of 1793 assigned Jesse Lee to the Province of Maine, as well as to Lynn. Most of the interior region of the state, thinly settled as it was, seldom heard the preaching of the Gospel. It was a field that appealed to Lee's ardent spirit, and in his first tour that fall he went as far as Bangor and Waterville. So effective was his preaching as he passed through, that a year later, with the help of Philip Wager, the first building was under construction at Readfield, and the first class organized at Monmouth.

Enoch Mudge, appointed to the Readfield circuit in 1795, wrote: "Long rides and bad roads, crossing rivers without ferry-boats, buffeting storms, breaking roads, sleeping in open cabins and log huts, coarse and scanty fare, all served to call out the energies of the mind and body. I assure you this was a pleasant task, and a soul-satisfying scene of labor, because the people were hungry for the word."

In August, 1798, a session of the New England Conference was held in Readfield, with ten preachers present. Asbury wrote of the last day of his journey there: "We had to beat through the woods between Winthrop and Readfield, which are as bad as the Allegheny Mountains, and the shades of death." Hundreds of people flocked to the small village to witness the assembly. On the first day the business was finished by eight in the morning, so that the rest of the day might be devoted to public exercises. Over a thousand people crowded into the building; the galleries cracked and broke, slightly injuring some, but the services proceeded. After love-feasts, song service, sermon by Bishop Asbury, ordination, sermon by Lee, the Lord's Supper, and the settling of the appointments, the people were indeed convinced that God had begun a great work in the Province of Maine.

The church at Readfield today worships in the oldest Methodist building in all New England still used for church purposes. It is distinguished both by its early history and by its faithfulness over 160 years.

# PREPARATION FOR THE MINISTRY

**Bishop Edwin E. Voigt**
**The Dakotas Area**
**The Methodist Church**

*(Excerpts from the address given at the inauguration of Dr. Dwight E. Loder as president of Garrett Biblical Institute, Evanston, Ill., on October 18.)*

The Methodist Church in a true sense is a free church, and the General Conference has persistently refused, wisely most of us think, to commit the church to any single canon of faith or order.

Since our church contains vague and widely differing beliefs as to what is wanted in her ministers, she has given her seminaries no official mandate. If the ministerial candidate somehow fails to come up to our high expectations, then the assumption is quickly made that the books in the course of study need to be changed, or that the seminary needs a drastic overhauling from cellar to attic.

In preparation for the ministry, however, there are some things that neither the conference course of study nor the seminary can teach, and if their programs are loaded with such items, by so much will they water down the weightier matters.

A minister is expected to be a financier, a Rotarian, a church school specialist, an incessant caller from home to home, a counselor who has the right word for the neurotic wrecks of the 20th century, a man who will preach the true word and will humbly and duly administer the sacraments, one who will be wise enough to know when to preach and when not to preach the social implications of the gospel, and as far as humanly in him lies, who will be something of a saint whom ladies can make over, but who will keep his eyes down and hands in his pockets. And the seminary is expected to produce him.

There is no reason why the annual conferences could not institute a program of in-service post-graduate training, thus relieving the seminary of an impossible set of tasks which clutter up the curriculum. The church must find some better way of dealing with such matters, and permit the seminary to concentrate on the essentials of theological education. These essentials would include an understanding of religious and theological concepts, an adequate and critical awareness of our religious heritage, a knowledge of the world of ideas in which we live, and a facility with the sources of our religious insights. Let the seminary teach these thoroughly, and let the church do the rest in the annual conference. The church has not yet begun to assume her share of the load. She has thrust

*(Continued on page 18)*

# Unto Thee, O God

By GEORGIA HARKNESS

### "Count Your Many Blessings"

*I will bless the Lord at all times;*
*his praise shall continually be in my mouth.*
*My soul makes its boast in the Lord;*
*let the afflicted hear and be glad.*
*O magnify the Lord with me,*
*and let us exalt his name together!*

*Ps. 34: 1-3*

An old gospel song with a too jingly tune but true religious feeling gives this sage advice:

Count your many blessings,
Name them one by one;
And it will surprise you
What the Lord hath done!

This is a good thing for us all to do, not once a year only on a festive holiday, but all the year through and on every day. Let us take seriously the words, "His praise shall continually be in my mouth."

If we do this as our Lord directs us to, we shall not "thank God that we are not as other men are." The best antidote to self-glorification and boasting is to glory only in the Lord. But we shall humbly thank God both for the great and the little joys of life—for a free land, for family and friends, for health and strength, for work to do, for our church and most of all for Christ — also for the daily delights that come along unexpectedly to bless us. If our eyes and ears and hearts are open, we have every day some blessings to count; such as, a glorious splash of color on a hillside, some scampering playful living thing, a soft falling of snow-flakes, sunshine after dullness in the air, some friendly, cheering conversation, a strain of music, a new and challenging idea, a good satisfying meal. Life is made up for the most part of little things that together make a great whole, and if we cannot "bless the Lord at all times," it is unlikely that we shall very deeply bless Him at any time.

*Unto Thee, O God, we lift hearts of grateful praise. Help us to show forth our praise, not in our lips only, but in our lives. For Jesus' sake. Amen.*

# Smokestacks and Steeples

EMERSON WESLEY SMITH

## The Practicality of Prayer

Why is it we so often use prayer only as last resort — after everything else has been tried first? Such, I must confess was my own experience two years ago. I happened to call upon a business agent of a large labor union in Worcester who immediately began to complain about the headaches of his job. They all centered around the pending contract negotiations. "Every year," he said, "when we sit down to negotiate everything seems to go wrong. Management bickers, argues, delays, dwells on the petty. Day after day for weeks it goes on." The union agent swore he was ready to quit his job; he just couldn't take it any longer. I sympathized with him and went on my way.

My way led to the personnel director of this company which was about to negotiate its new work contract. There I heard almost the identical story. The personnel man who represented management at the bargaining table said the worst part of his job would be living through the next five weeks. He couldn't understand the union boys. "They yell and cuss, and never seem to get down to business; and waste everyone's time for weeks," he complained. I sympathized with him, too; then tried to explain that the union leaders felt exactly the same way about the management spokesmen. After we had discussed the sad state of affairs and he had agreed that some new approach was in order, he caught me unawares by asking what I suggested. I had nothing to offer, but not wanting the opportunity to slip through my hands I asked for time. I pondered the rest of the day and could think of nothing. Finally, that night, the idea came to me. Why not open the bargaining sessions with prayer? But my Protestant brethren pray extemporaneously and too long. Why not ask a certain labor priest I knew to do it? Priests usually use the book. And so it was done. At ten o'clock on a Monday morning, a priest walked into the room where labor sat on one side of the table and management on the other. The prayer was read. It was short and he finished with "Amen." Then pointing his finger at the assembled men he admonished: "And I don't want you fellows to start cussin' and swearing as soon as I leave." With that he turned and walked out of the room. To this day I don't know whether it was the wind or the priest, but the door closed with a terrific slam. Labor looked at management; management looked at labor. There was nothing for anyone to do but laugh. Tensions were relieved; negotiations were off on a different footing.

By Thursday of that week the contract was ready to sign: the shortest time in the six years of such negotiations. Outsiders may wonder about the prayer's effect, but those who were there, who participated insist that it made the difference. Now all opening sessions of bargaining in this company begin with prayer.

## DONATE YOUR EYES

Stop and think what it would mean to be blind. Suppose you knew that an operation could cure you, but this operation depended upon the generosity of another human being. Eye Banks exist today so blind people who are eligible for a corneal transplant do not have to wait indefinitely.

The Boston Eye Bank, serving New England, was established nine years ago for the purpose of supplying eye tissue for the corneal transplant operation. The Eye Bank can only help those people whose sight is lost because of a corneal injury or disease. It is estimated that one out of every 25 blind people can be helped by this operation. The operation, although simple, is a delicate one where the cornea from the donated eye is transplanted into the cornea of the patient whose damaged cornea has been removed. The results are excellent in 80% of cases.

What are the mechanics of a donation? For all practical purposes a donor must die in a hospital where there are sterile conditions present and where the eye tissue may be removed within the required hour. Once the tissue is removed it is kept refrigerated until it is sent to the Eye Bank in Boston. Because most surgeons like to operate within 24 hours, preferably 12 hours, the fastest transportation available is used. In some instances it is a plane, in others a train, and still in others the Red Cross. When the tissue reaches the Eye Bank, which is always on 24 hour call, the eye is examined to determine whether it is suitable for a transplant. Then the doctor is alerted and he in turn calls the next patient on his list and the wheels are started to return someone's sight.

Here are some of the most common questions asked by prospective eye donors.

*Can any hospital handle an eye donation?*

Yes, providing they can obtain a doctor to do the enucleation, which is the removal of the eyes. In a large hospital the resident eye doctor does it. If a hospital is unfamiliar with the procedure they can call the Eye Bank. We have 66 affiliated hospitals throughout New England who have signed a co-operation form saying they will help in any way they can to procure eye tissue.

*Does age make a difference when donating an eye?*

This depends upon the condition of the eye. Eyes have been used from donors in their 80's.

*What happens to eyes when they are not suitable for a transplant?*

They are given to research where all types of blindness can benefit. A large research study is one on glaucoma, one of the leading causes of blindness in the country. No eye is used for research if it is suitable for a transplant.

*Is there any disease or condition of the donor's body which would make an eye unsuitable for transplant?*

No, with the exception of one or two rare diseases.

*Is there any disease of the donor's eye which would make it unsuitable for a transplant?*

Naturally any damaged cornea would not be used for a transplant, although for research purposes it would be invaluable. There are one or two other rare eye conditions where an eye would not be suitable for a transplant.

*Would the corneas of people who wear glasses for far sightedness and other common reasons be suitable?*

Yes. A blind person can donate his eyes for a transplant as long as his cornea is healthy.

*Can a person sell an eye?*

No. It is against medical ethics to remove an eye from a living person for any reason but a medical one. The Eye Bank does not pay for the eye it receives, or does it charge for the eyes used in a transplant. Its services are entirely free.

*Is there always a list of patients waiting for the operation?*

Yes.

*Is there any disfigurement of the body when the eyes are removed?*

Absolutely none.

*Are there any religious objections to donating one's eyes?*

No. To the contrary, religious leaders advocate this deed to help humanity.

*How is the Eye Bank supported?*

Solely from voluntary contributions.

*How can I help someone to see again?*

Write or call the Boston Eye Bank, 243 Charles St., Boston, for an illustrated folder explaining the sight restoration program.

**The Sanctuary**

**First Methodist Church**

**Wakefield, Massachusetts**

**William R. Valentine, Jr.**

**Minister**

**First Methodist Church, Wakefield, Mass.**
**A New Church Dedicated October 2, 1955**

**A Modern Lounge in the New Wakefield Church**

**Grace Methodist Church,** Cambridge, Mass., is holding a "fairless fair" this year. To quote: "In former years the members of the W.S.C.S. have conducted during the fall a two-day fair with booths and tables and the serving of meals. Women worked long and toiled hard to make the fair a success. People of the church invested in the fair, it being estimated that the fair cost the average church family $10.00. Of course, only a small percentage of this amount went to the Society treasury—food bought, articles purchased and items on consignment took up much of the profit. Following last year's fair, the Society voted to adopt the plan being used in many churches, of the fairless fair, which meant that the two days of sales and suppers would be dispensed with. In their stead, the women took banks and have been filling them through the months and it is reported that some of the banks hold as much as $20.00. To furnish fellowship and serve as a time of returning the banks, a supper is to be held at the church and the return of the bank will be the ticket of admission for the family to supper. The Society hopes to raise $1,000.00.

**South Street Church,** Lynn, Mass., has received a gift of five colonial pews from the Friends meeting house. The pews are well over 100 years old. . . . **Boston Street Methodist Church,** Lynn, Mass., has a new bronze bulletin board which was given by Mabel and Frederick Hart in memory of George T. Hart, Jr. . . . **Prospect Methodist Church,** Bristol, Conn., has $232,982 pledged for Prospect church building fund. . . . Wilmington Methodist Church, Wilmington, Mass., has held neighborhood meetings during the month of October. Twenty-five familes in the parish opened their homes for these meetings. . . .

**Arlington Heights Methodist Church,** Arlington, Mass., has established a "Memorial Fund" to which anyone may contribute in memory of someone. It is suggested that such contributions be given in place of flowers at funerals and that appropriate cards be made available to announce the gift. . . . **Glendale Methodist Church,** Everett, Mass., was recently presented with a lectern given by Frank I. Batchelder and a RSV memorial lectern Bible given by Mrs. Elsie Markham Chapman in memory of Dr. and Mrs. Joseph M. Shepler. . . .

**First Methodist Church,** East Weymouth, Mass., is remodelling following hurricane damage. A new sanctuary of colonial design will be built nearer the street. In the basement will be new classrooms, boiler room and rest rooms. Weston Ford is chairman of the building committee. . . . **Tabernacle Methodist Church,** Providence, R. I., has an effective method of recalling its minister. The Committee on Pastoral Relations presents the following report: "We approve the present administration of our church; we are pleased with the conduct of our church services; we recommend to the District Superintendent and the 'powers that be' that —— be returned to the——for another year, and for as long as he wishes to remain. Until then we prefer to do without 'that younger man.' ——and Mrs. —— have been a virtual tonic to our church; they have refreshed and revitalized the members of long standing; they have brought into our fellowship slowly and surely new, active and supporting members; they have a keen interest in all branches of our work; in fact, lead in them, and are generous with suggestions and help in all our projects. What we are today, a church without an inferiority complex, we owe in large part to —— and hence our wish, yes command, that —— and Mrs. —— be returned for another year of mutual love and respect. . . ."

William T. Munson of Falmouth, third from left, presents a check donation to the Rev. Campbell Carmichael, second from left, Falmouth Methodist Church pastor, during a "kickoff dinner" to raise funds for a new church edifice in Column Terrace, Falmouth, Mass. Left to right in the group are Mrs. Alexander R. Green, Mr. Carmichael, Mr. Munson, the Rev. John D. Erb, editor of ZIONS HERALD, and pastor of the Copley Methodist Church, Boston, and Mrs. A. J. Faller.

**Mount Forest Methodist Church,** Berlin, N. H., celebrated the 60th anniversary of the dedication of church, Sept. 25. Bishop John Wesley Lord and District Superintendent Lawrence D. Porter were the speakers. The Rev. James W. Barr, pastor, and Howard J. Hawkins, presided. . . . **The Methodist Church of South Walpole,** South Walpole, Mass., was recently given a set of Maas Cathedral chimes with tower amplifer in memory of the Clarke family who were life-long residents of South Walpole. . . . **Colrain Methodist Church,** Colrain, Mass., announces that the Lord's Acre Project met with good success this year. The potato harvest was good and the crop is all sold. The sum of $360.36 has been turned in. . . .

**Epworth Methodist Church,** Worcester, Mass., recently celebrated its 70th anniversary. . . . **First Methodist Church,** Orange, Mass., have completed plans to hold church services in a drive-in theatre next summer. . . . **Lower Falls Methodist Church,** Newton Lower Falls, Mass., makes the following reports over the last five years at a special memorial service recently: membership increase, 500 per cent; church school increase, over 500 per cent; church budget tripled. Bishop John Wesley Lord dedicated the following memorials: Paterson Memorial Communion Service, the Stewart Memorial offering plates, the Albee Memorial baptismal font, the Baker memorial pulpit Bible, and the Felton memorial picture in the youth chapel. A children's altar was given by Mr. and Mrs. George White. . . .

## Shepler Named Librarian Of Historical Society

The Executive Committee of the New England Conference Historical Society has announced that the Rev. John Rex Shepler succeeds the late Bishop Lewis O. Hartman as Librarian for the Society. The Library, now housed with the Boston University School of Theology Library, is now to be completely catalogued.

Naming a new librarian was part of the action taken during the annual meeting of the Association of Methodist Historical Societies of the Northeastern Jurisdiction at Boston University in October. The meeting was addressed by Dr. Elmer T. Clark, editor of *World Outlook*, and Dr. Jannette E. Newhall, librarian and associate professor of research methods, Boston University School of Theology. The Rev. Maurice L. Bullock, president of the New England Conferences Historical Society, led the worship service. Dr. Lester A. Welliver, president of the jurisdiction society, presided.


**GIVE "ZIONS HERALD" To a Friend For Christmas**

**1 Yr. - $3.00**


## NEW DIRECTORY Of Mass. Social Services

The new 1955 edition of the *"Directory of Social Service Resources in Massachusetts,"* just off the press, will be of interest to clergymen, school principals and church counsellors. This compact handbook lists 3,400 tax-supported and private agencies. It tells where the agencies are located, whom to contact and the services offered. It is published jointly by Massachusetts Community Organization Service and United Community Services of Metropolitan Boston.

Orders for the Directory should be mailed to the United Community Services office at 14 Somerset Street, Boston 8, Massachusetts. The price is $2.50 for single copies and $2.00 for five copies or more. Checks should be made payable to "United Community Services (Directory)."

# *Legislative Affairs*

G. VAUGHN SHEDD

Guest writer this month is
**DR. JOHN L. GREGORY**
General Secretary
Vermont Council of Churches

*(Continued from last month)*

The Bill which aroused the strongest opposition of the Council was Senate Bill 50 introduced by Senator E. Frank Branon, which would provide for the "transportation and board of pupils in its school district, including pupils attending other than public schools."

The Rev. Robert Mayhew, Pastor of the Congregational Church in Lyndonville and Chairman of the Social Action Committee of the Council, is deserving of high praise for the able leadership he manifested in opposing this bill. Under his leadership, the Committee worked strenuously in gathering and circulating information on the subject in an effort to educate particularly our church people concerning the issue involved. Perhaps the most important part of the Committee's work was in contacting the Senators personally and presenting to them as strongly as possible, our point of view.

Without doubt these contacts changed the opinion of several of the senators.

The following quotations set forth, in part at least, the general arguments our committee raised against the Bill. I first quote from a letter addressed to the editor of the *Brattleboro Daily Reformer* by the Protestant clergy of that city. "We note one significant fact not yet mentioned in the *Reformer*, as far as we know; that the Branon Bill would provide not only for transportation to non-public schools but also for board in such schools. We have heard no discussion of this in the Brattleboro area and wonder whether most of our townspeople are aware that board as well as transportation is being sought for non-public schools.

The inclusion of board serves to underline the supposition we have held before: that the request for transportation, which has been publicized with highly emotional effectiveness, is only the first in a series of requests likely to follow, which would commit the public treasury more and more deeply to the cause of the parochial school. This is the pattern which has been followed in some other parts of the nation, where the request for transportation was only an opening wedge. Once the principle and precedent of using public monies for the support of parochial schools (Protestant, Roman Catholic, Jewish, or other, and other non-public institutions) is established, there is no limit to the appeals that can be made for tax support. This can only lead to an ever-increasing drain on public monies normally delegated to public schools; resulting in a weakening of the public schools, a corresponding strengthening and increasing of non-public schools, and a further segmentation of our democratic society. We are not hostile to parochial and private schools as such, some of the undersigned have attended them, but we do believe that it is the public school which does the most to promote democracy, mutual understanding, good will, and brotherhood among our future citizens. We believe that the public school is supremely the symbol and bulwark of our American way of life and must be safeguarded.

A fundamental principle is at stake here, which in the end has far more significance for our democracy than any monetary considerations involved. Here is an issue that affects our time-honored American tradition of the separation of Church and State. It seemed wise to our founding fathers that in this land of differing faiths there be no tax support of churches or church-governed institutions and that public monies be used only for non-sectarian, democratic schools, established, maintained and controlled by the public. Inasmuch as the Branon Bill calls for the public support of church-related, church-controlled schools, it runs counter to the American philosophy of education and government in favor of an alien one.

The argument that transportation helps the parochial school child and not the parochial school, is appealing but not substantial. The same argument has been advanced in other states in an abortive effort to secure tax funds for parochial school text-books. Tax monies that in any way assist a child to secure a church-controlled education are essentially supporting the teaching and promotion efforts of the church involved. Furthermore to designate transportation as a health and safety measure does not solve the difficulty. It only sets up a precedent that could be endlessly exploited. Food (already included in the Branon Bill), proper heat and ventilation, adequate buildings, suitable gymnasiums, and athletic fields, plus necessary

*(Continued)*

*Legislative Affairs*
*(Continued)*

accessories—these and other similar facilities could all be demanded as health and safety measures. We all have reason to rejoice that we live in a free country where any group has the right to set up and control its own schools in which religion may be the central features. But the undersigned feel strongly that it is not wise, expedient, or in accord with our best American traditions that public funds be used in any way for their support."

I also quote from an article in the May 4th issue of the Congregational Christian Journal, *Advance*, by Senator Graham S. Newell who, as chairman of the Vermont Senate Education Committee, led the opposition to the Bill on the Senate floor. In his article entitled, "Why I Opposed the School-bus Bill," he stated in part: "There were those who maintained, in the controversy over the Branon Bill, that transportation of pupils is solely a health or social welfare matter and that every child should be so provided wherever he wishes to attend school. I maintained that the local government had fulfilled its duty, having seen that no child was deprived for lack of transportation of attending the school which it provides by law, but that beyond that the local government could not go.

It cannot spend public monies to transport children to a private school any more than it can furnish rides to the Saturday afternoon movies or the Boy Scout Jamboree, each of which could logically qualify if transportation of the young is to be considered a social welfare measure. In school transportation one cannot completely disassociate either the bus or the ride from the situation it aims to serve; namely, to enable school directors to provide a better education for more pupils with fewer schools.

To me, the all-important question neglected by these social welfare proponents of rides for the young, was: Why was the bus hired in the first place and what is at the end of the ride? If it was hired to transport children to the Congregational Church school, this is not a public matter. In like manner, it is not a public matter, or the concern of the local school board or local tax officials, how any pupil reaches a private school which he is attending through his parents' free and voluntary choice.

Under the proposed measure, public monies would have been used to provide such schools with a service which it is plainly their own responsibility to assume. Supplying any service to a private school only releases its other resources for carrying out its program. In this respect, the Branon Bill would have clearly diverted public funds for private sectarian purposes and would have established a precedent that most certainly could, in the future, be a base from which additional advantages and services might logically be sought."

I am glad to report that the Branon Bill was defeated by the Senate by a vote of seventeen to twelve.

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*Preparation for the Ministry*
*(Continued from page 12)*

burdens grievous to be borne upon the seminary, and the fundamentals are suffering for it. The one that has suffered most, and should have suffered least, is the facility of the student to handle the sources.

While it is right and proper to know the truth as revealed, for instance, in Kirkegaard and Barth, it is better to know it as revealed in the Biblical sources. Through the 1900 years of Christian experience, each time the church has broken forth in a new burst of vitality, the man responsible has gone back to the Biblical sources. But later scholars have discovered glaring omissions in the writings of the great doctors of the church, and today a new study of the original texts is the most fruitful and, in fact, the only dependable basis for another renaissance of faith and Christian responsibility.

This does not mean that every theolog should be a technical scholar, and it is not a plea to burn the commentaries. But a student should not have to be completely dependent upon another man's translation and explanation. This, rather is a call to create in the theological student that perception of mind and heart which can see through the commentaries to those springs which are the ultimate source of our faith and hope. The ministry and mission of the church will be enhanced if she assumes a greater responsibility in those practical aspects of ministerial training, and then gives the seminary a clear mandate to concentrate on those concerns which can best be carried out in a community of scholars.

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## WIVES OF DISTRICT SUPERINTENDENTS AT UNITED SESSION MEETING

STANLEY M. SPRAGUE

Top Row (left to right): Mrs. Ray H. Cowen, Mrs. Edwin T. Cooke, Mrs. H. D. Hawver, Mrs. Ira J. Roberts, Mrs. J. Kenneth Pearson. Bottom row (left to right): Mrs. Thomas R. Burns, Mrs. A. G. Hempstead, Mrs. E. L. Wilson, Mrs. W. C. Arnold, Mrs. G. A. Higgins, Mrs. C. X. Hutchinson, Mrs. Lawrence D. Porter.

On Thursday, October 13, in the First Methodist Church, Manchester, New Hampshire, the United Session of the District Conferences of the New Hampshire Annual Conference, was held under the joint leadership of the Rev. Edwin T. Cooke, Superintendent of the Southern District, and the Rev. Ray H. Cowen, Superintendent of the Northern District. Consistent with the developing policy of the Boston Area Bishop to promote an Area consciousness, the entire Cabinet consisting of Bishop John Wesley Lord and the twelve superintendents was in attendance. Included in the Area caravan attending the meeting were the wives of the superintendents, with Mrs. Lord unable to attend because of a previous engagement. The day's program began with meetings of the district committees on Ministerial Qualifications.

Luncheon was served by the host church to committee members, candidates, and a separate luncheon for Cabinet members and their wives. Prior to the formal opening of the joint session, a Cabinet meeting was conducted by the resident Bishop.

The Rev. William R. Keefe, host pastor, led the session in devotions, following which the host superintendents presided over brief business sessions of each district. Local preachers licenses were granted and renewed and district officers elected for the coming year. The Bishop presented each member of the Cabinet together with each cabinet-member's wife.

The main feature of the afternoon was a Seminar held for each of the Four Commissions of the local church. The Rev. J. Kenneth Pearson, superintendent of the New Bedford District, presided over the Seminar on Membership and Evangelism, with the Rev. Oscar M. Polhemus and Mrs. Karl H. Thiem assisting. The Rev. Charles X. Hutchinson, superintendent of the Norwich District, conducted the Seminar on Education, with the Rev. Vernon French and Miss Gay Campbell as associates. The third Seminar on Missions was presided over by the superintendent of the Springfield District, the Rev. G. Albert Higgins, with the Rev. George R. Wolverton and Mrs. Howard Knight as associates. The fourth Seminar had as its chairman the Rev. H. Daniel Hawver, superintendent of the Boston District. He was assisted by the Rev. William S. Holliday and Charles A. Coolidge. All who assisted the chairmen in conducting the seminars are members of the N. H. Conference. The summations of the findings of each seminar were presented to the entire group with profit to all.

A fellowship supper was served to the 250 attending by the WSCS Methodist Men and M.Y.F. of the host church.

At 7.30 P. M., the Rev. Mr. Hutchinson led the congregation assembled in the church in a spirited song service. The host district superintendents conducted the worship service with the chancel choir of the church presenting two anthems under the leadership of Everett Austin, organist and choirmaster. Bishop John Wesley Lord presented a stirring address in which he raised the question as to whether or not the so-called religious revival of today stands above our culture to judge it or whether, perhaps, the church is too much merely a reflection of our American culture. "When the Incarnation is a living reality in us, then and then only do we have real Church," said the Bishop. There is no substitute for a group of the reconciled whose main purpose is to become themselves reconcilers of others. "Who are the unreconciled?" asked the Bishop. He answered by saying the Indifferent, the Selfish, the Guilty who think all ideals are futile. God waits to step into a helpless situation (where in apposition to the so-called revival we have the mental institutions becoming more crowded each day) and through Christ reconcile the helpless and the humble unto Himself. Such reconciliation must become personal to us and when it takes place it produces serenity (not complacency) and removes emptiness of heart. No longer is one lonely (after reconciliation) because he has a companion for every road. Such was the trend of the Bishop's thought which gathered up the functions of the true Church and which sent those in attendance back to their homes more conscious of their calling to be a part of the Proclamation of the Gospel of reconciliation.

# *Our Children's Religion*

MAZELLE WILDES THOMAS

**" . . . returning thanks"**

*Blessed be thou, O Lord God of the Universe, who bringest bread out of the earth.*

Time and again Charles heard his grandfather speak these words — but this noon the meaning of the humble Hebrew words of praise and thanksgiving leaped through his mind with a new clarity.

"Blessed be thou, O Lord God of the Universe."

"Lord God of the Universe."

"Lord God of the Universe" — the phrase danced and sang in the heart of Charles.

"He is, isn't he, Grandpa? That's just what he is. I know it now! It's what my church school teacher has been telling us, but just this morning I began to understand, 'n' when you said the blessing just now, it all seemed very clear to me. . . ." Charles's words tumbled forth in a torrent of new understanding and appreciation.

He had come with his grandfather to spend a part of the spring vacation at the home of his uncle who lived on a large farm in the wheat belt of Nebraska. Since early in the morning he had been in the field with his uncle — riding the tractor that drew behind it the great plow. To see the rich black earth laid open in deep and regular furrows by the great steel blade of the plow was a new and wonderful experience for young Charles.

He and his Uncle Ben had talked as they plowed furrow after furrow. They talked of the land, the plowing, the seeding, and the harvest. They talked of the seasons, of the sun, the wind, and the rain. Through it all Charles had caught a new glimpse of the Great Plan. At noon when he saw the weather-seamed face of his grandfather lifted above his folded hands and heard the familiar words of thanks, he found expression for what he had been feeling all morning.

"Yes, Charlie, you're right. He is the Lord of the Universe, and he does bring the bread out of the earth," answered the grandfather. "Now you'd better eat that chicken pie Aunt Lucy has put on your plate so you'll be ready to go back to the plowing." But Charles continued talking.

"Now I see why Mom and Dad always ask you to say the blessing when you're at our house, Gramps. Folks like you and Uncle Ben know what it means."

"Mebbe you're right, son, mebbe you're right — but now you know what it means, too. When you go home next week, I won't be going with you. How would you like to take your old Gramps' place in saying the blessing at your table?"

"I would, Gramps — yes, sir! I would, and Mom and Dad will like it, too — I know they will!"

"Yes, they'll like it, too, Charlie, and what is more, they'll know just what it means. It only seems like yesterday that your Dad and Uncle Ben were riding the plow with me . . . and feeling the same fine feelings you felt this morning." So it was that the simple, noble act of worship known as "returning thanks," "asking the blessing," or "saying grace" became established in the home of Charles.

Many of us are like this family. We have come from homes where the custom of prayer before meals has been practiced for years, but somehow in the setting up of our new homes we have neglected to initiate it and have found it increasingly difficult to do as the years go on.

Perhaps we need a new impetus. We cannot all have experiences like the one Charles had, but his story can help us decide to start this day thanking God for good food prepared and set before us.

God is great, God is good,
Let us thank him for this food;
By his hand are all things fed,
Give us, Lord, our daily bread.

# They Chose Their Weapons

**JULIA B. KOHLER**
**State President, Woman's Christian Temperance Union**

"When Bismarck, known in history as the Iron Chancellor, was head of the German state, he was severely criticized by an eminent German scientist, Rudolf Virchow. Incensed, Chancellor Bismarck sent his seconds to challenge the Professor to a duel. Prof. Virchow accepted the challenge and said he, 'Since I am the challenged party, I have the choice of weapons. Here they are.' He held up two large sausages which looked exactly alike. 'One of these,' explained the scientist, 'is infected with the deadly germs of trichinosis; the other is perfectly pure. Let His Excellency, Chancellor Bismarck, choose whichever he wishes, and eat it. I will eat the other.' Within an hour the Iron Chancellor had decided to laugh the duel off. Professor Virchow had chosen his weapons wisely. The Iron Chancellor who could have faced his opponent's pistol without flinching could not bring himself to risk the deadly trichinosis germs hiding so subtly and treacherously in the blameless sausage. Virchow saved the situation by choosing the best weapons.

"That incident in the lives of two great and well-known men of a day far past is relatively unknown. But it is one to be analyzed by those of us who are concerned with a great problem of the present. Herr Virchow became master of a situation because he appraised it thoroughly and logically and chose the weapons which fitted the need. *Before* the weapons were chosen, Herr Virchow seemed to occupy a most unpromising position. Chancellor Bismarck had the prestige of *power*, the advantage of popular acceptance. The Iron Chancellor was the *ruler* of a great country. He took it for granted, as did virtually everyone else, that his position was impregnable.

"But Professor Virchow became master of the situation by a *wise choice* of weapons. Apparently he analyzed the situation perfectly. It is obvious that he considered the characteristics of the emergency in which he was involved; he measured the strength and weakness of his opponent; he evaluated the potentialities of the available weapons; and he estimated his own ability to take advantage of any favorable factor.

"It was a matter of life or death to Professor Virchow. His chance for victory or defeat hinged upon his choice of weapons.

"A wise choice of weapons is a matter of tremendous importance in finding the solution to any problem. Professor Virchow's formula for choosing weapons —know the problem, know the adversary, know the weapons, and know the end desired—is so basic and has been so thoroughly tested that it recommends itself to wide consideration.

"The alcohol problem is a major problem which confronts the Woman's Christian Temperance Union and thousands of other Christian citizens today. In an effort to choose the best means for finding a solution to that problem, we must first *know* the problem."

With these paragraphs Mrs. Glenn G. Hays, national President of the Woman's Christian Temperance Union, opened her address before the delegates and friends, over 2,000 strong, gathered for the 81st annual convention in Long Beach, California, in late August.

Mrs. Hays, who has been likened to Senator Margaret Chase Smith of Maine in her "keen competence and glowing attractiveness," developed her theme along the lines of choosing proper weapons for the fight after recognizing the problem, knowing the adversary, and setting a goal. Her approach shows a modern viewpoint and an increasingly strong trend toward factual information and the stressing of alcohol education.

In recognizing the problem she mentioned several phases of it: first, alcoholism, the incidence of which in the United States is said to exceed that of tuberculosis by 10 per cent, that of cancer by 50 per cent, and polio by 225 per cent. Economic losses caused by alcoholism are estimated at over $778 million per year. Another phase is the influence of alcohol in traffic safety, and still another the connection between crime and drinking and drinking places.

The objectives of the adversary, those who promote alcohol beverages, are easily recognized, she said. "Their year long promotion of drinks for every occasion reaches a climax of effulgence in pre-Christmas editions of popular magazines. Their melodies almost invariably beguile the potential drinker for a few seconds between the radio and TV programs given over to the best dramas, the finest music, the most hilarious comedy."

While labelled advertising is a major, and a tangible factor in the promotion of drinking today, Mrs. Hays explained, we must recognize the influence of those agencies which use the editorial page, the magazine article, the television forum, and the discussion group for propaganda which rationalizes and encourages drinking, expertly concealed in apparent and accepted scientific fact. Ridicule is an accepted device most generally used in such cases.

Among the weapons with which to fight the problem are those being furnished by medical science with an increasing array of tests showing the effect of alcohol in the body.

The wide variety of printed materials can also be effective weapons—books, magazine articles, regular and special publications of the Woman's Christian Temperance Union, as well as of other agencies interested in the same problem.

Legislation has enormously assisted with the problem. Mrs. Hays said that one of the projects of her organization is that of working with others interested in securing legislation which will ban liquor advertising. (A representative of the liquor interests has acknowledged that such a ban would reduce the sale and consumption of alcohol beverages by 50 per cent.)

In concluding her address, Mrs. Hays said, "Weapons must be chosen, for there is a problem. There is an adversary . . . . As Christians in a righteous battle we do not depend upon our strength alone . . . . The battle is the Lord's."

**PICTURES from The Upper Room**

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Mrs. Wallace N. Streeter, president of the Northeastern Jurisdiction of the Woman's Society of Christian Service, was the morning speaker for the Norwich district meeting held at Grace Methodist Church in Westerly, Rhode Island. Mr. and Mrs. Dan Allen, returned missionaries after five years in India, spoke during the afternoon. Mrs. David M. Bennett, president of the New England Southern Conference WSCS, brought greetings from the Conference.

In the picture (left to right) are: Mrs. Streeter, Mrs. William MacMurty, Mrs. Raymond Payne, Mrs. G. Hamilton Eastland, Jr., Mrs. Dan Allen, Mrs. David M. Bennett, and Dan Allen.

**Watertown**

The WSCS of St. John's Methodist Church, Watertown, Mass., observed its 15th birthday anniversary on October 18 with a dinner. The guests of honor included past presidents, the first board charter members, and Mrs. Edwin S. Anderson. Greetings were given by Mrs. Francis D. Taylor, wife of the pastor at the time the Society was founded, and Mrs. William Gunter, who is also a member of the first board. After the lighting of the cake by the past presidents, Mrs. G. Russell Phinney, president, presented the first president, who had served the first six years, with a life membership pin.

**Wakefield**

Open House and a Silver Tea for the women of the neighboring churches was sponsored by the WSCS at the newly completed Wakefield Methodist Church on October 5. During the dedication service led by the Rev. William Valentine, pastor, furnishings for the church parlor were presented by Mrs. Fred King, president of the Loyalty Circle. Mrs. H. Glenn Payne, wife of the Baptist minister, was the soloist.

Throughout the afternoon guests were invited to tour the church and enjoy tea in the church parlor. Over two hundred women were present. The pourers were: Mrs. Willard Arnold, wife of the district superintendent of the Lynn district; Mrs. Warner Danforth, president of the WSCS of the Lynn district; Mrs. William Valentine, wife of the pastor; Mrs. Robert Meikle, president of the WSCS, and Mrs. Sheldon Anderson.

## NEW MISSION IN BOLIVIA

The Woman's Division of Christian Service, a part of the Board of Missions, will open missionary work in a twenty-eighth foreign country, Bolivia, in 1956.

Authorization to appropriate money for Bolivia and to recruit missionaries for service there was given by the executive committee of the Woman's Division at the quarterly meeting in New York in September.

In announcing the decision to enter another Latin American land, Mrs. Frank G. Brooks, Mt. Vernon, Iowa, Woman's Division president, said an appropriation will be made in the 1956-57 budget and missionaries will be sought next year. The work will be directed through the Department of Work in Foreign Fields and Miss Marian Derby, executive secretary for Latin America, will handle the administrative program. The Division of World Missions has been at work in Bolivia several years.

A report from the Department said the Bolivian Government has requested the Methodist Church to furnish teachers and nurses for schools and hospitals the government will build. The report was given by Mrs. Charles Wegner, St. Paul, Minn., the Department chairman.

*(Continued)*

*New Mission in Bolivia*
*(Continued)*

With the opening of work in Bolivia, Mrs. Brooks said, the Woman's Division will have missions in 30 countries (including the United States and the Dominican Republic, which are related to the Department of Work in Home Fields).

The executive secretaries for each of the five administrative areas into which foreign mission work is divided stressed an "urgent need" for more missionaries. In order to maintain work at the present level, 100 regular and 50 special term missionaries are needed. But to accelerate the program in certain areas, a call for 254 missionaries has been issued for next year, the secretaries said.

Upon the recommendation of Mrs. Wegner, the executive committee approved plans and appropriations for constructing a chapel at the Ichon Girls' School at Young Chung, Korea, and a classroom building at the Yong Wha Girls' School at Inchon, also in Korea.

Mrs. Wegner reported on plans for strengthening work among the Dyak people of Sarawak on northen Borneo. Two Chinese Methodist nurses are on the way there, she said, and a literacy worker is being sought.

The executive committee voted that the Woman's Division would "look with favor" on a proposal for a theological school in Kansas City, Mo., in conjunction with the National College for Christian Workers, an institution of the Woman's Division. The action was taken upon recommendation of the Department of Work in Home Fields, whose report was presented by Mrs. J. N. Rodeheaver, Winona Lake, Ind.

Upon recommendation of the Home Department, the executive committee approved the employment of a social worker in the area near Colorado Springs, Colo., the site of the new Air Force academy. Miss Emma Burris, executive secretary of the Bureau of Social Welfare and Medical Work, said the area was strategic for church development because of the expected population boom.

In another action, the executive committee approved a grant of $25,000 to the city of Seward, Alaska, to be applied to the construction of a new $750,000 General Hospital. The Woman's Division has operated the present hospital, housed in an abandoned school, twenty-five years and has agreed to help operate the new, 40-bed institution.

**Plan to attend**
**ZIONS HERALD**
**Annual Dinner**
*(See inside front cover)*

The Woman's Society of Christian Service of the Centenary Methodist Church, Skowhegan, Maine, recently met to honor its most prominent member, United States Senator Margaret Chase Smith. In addressing the group, Mrs. Alfred Hempstead, wife of the district superintendent, told of the work of the Woman's Society and said, "It is fitting that on the 15th anniversary of the formation of the Society in the Maine Conference that we honor our most eminent charter member, United States Senator Margaret Chase Smith."

Mrs. John H. Pressey, wife of the pastor, presented Senator Smith who spoke of her recent world tour, meeting with Madame Chiang Kai-Shek, and her observations of conditions in Russia. She concluded: "The word 'service' is important in the world today, but it means much more when it is 'Christian service.' "

In the picture are (left to right): The Rev. John H. Pressey, pastor of the church; Mrs. Pressey; Miss Adelena Landry, president of the WSCS; Senator Smith; Mrs. Hempstead, and the Rev. Alfred Hempstead.

# *The Living Word*

## LUTHER A. WEIGLE

## "HEAVINESS" AND "HEAVY"

A New England daily newspaper has the good custom of printing, just below its masthead, a verse from the Bible. On the day before Christmas, 1954, this verse was Proverbs 12. 25: "Heaviness in the heart of man maketh it stoop; but a good work maketh it glad."

Wondering why this verse was chosen, when there are so many verses in the Bible which are more appropriate to Christmas Eve, I turned to see how it is worded in the Revised Standard Version. Here I found a more accurate translation of the Hebrew text: "Anxiety in a man's heart weighs him down, but a good word makes him glad."

"Heaviness" is a word that is strangely used in the King James Version of the Bible. It appears fourteen times, but never in the sense of physical weight. In each case it has a psychological meaning; it denotes a state of mind. More precisely, in each of these cases it denotes one of a dozen different states of mind. For the King James Version uses "heaviness" to represent seven different Hebrew words and three different Greek words, each of which has its own distinct meaning. The more exact translation of these terms by the Revised Standard Version displaces the word "heaviness" in all of the fourteen cases. Listing the terms in the order in which they are given in Young's Concordance, "heaviness" is replaced by "anxiety" (Proverbs 12:25), "a faint spirit" (Isaiah 61:3), "sad countenance" (Job 9:27), "moaning" (Isaiah 29:2), "sorrow" (Psalm 119:28; Proverbs 10:1; Romans 9:2), "grief" (Proverbs 14:13), "fasting" (Ezra 9:5), "dejection" (James 4:9), "painful" (II Corinthians 2:1), "despair" (Psalm 69:20), "distressed" (Philippians 2:26), "have to suffer" (I Peter 1:6).

*(Continued on page 23)*

These four young women are among 33 who began this fall two years of mission service in home missions projects of the Methodist Church in the United States and Alaska. They represent the Northeastern Jurisdiction. They are *(left to right)*, ELSA MILBY, Baltimore, Md.; LEONA FREDERICKS *(standing)*, Watertown, Mass.; AUDREY FRANK, Hamilton Square, N. J., and MARJORIE STEEL *(standing)*, Altoona, Pa.

## YOUNG PEOPLE START MISSION SERVICE

A summer of special study behind them, 73 young Methodists now are either at work or on their way to work in mission projects of the Methodist Church in the United States and Alaska and on three continents overseas.

The young men and women comprise the 1955 group of "short-term" missionaries. Forty of the group are "3s," young persons who will serve three years as foreign missionaries. The remaining 33 are "US-2s," who will be home missionaries in the United States for two years or in Alaska for three years.

The short-term foreign missionaries include 11 young men, who will serve under the Division of World Missions of the Board of Missions, and 29 young women, who will work for the Woman's Division of Christian Service of the Board. All the home missionaries are women and will serve under the Woman's Division.

### Whitinsville MYF Have Annual Pledge Service

The Whitinsville Senior and Intermediate Youth Fellowships held their annual Methodist Youth Fund Pledge Service Sunday evening, October 9. Guest speaker, the Rev. Shibly D. Malouf, the Methodist Church of Central Falls, R. I., spoke on "Christian Missions in the Middle East."

The buffet supper, served before the service, was held in the parsonage. The table was covered with a Syrian banquet cloth, bought in Damascus, by the pastor, the Rev. Dephaus Barnett on his recent trip to the Holy Land. Misses Fay Deane and Sandra Rogers of the Commission on Christian Outreach, poured. Kenneth Benton, president of the Intermediate MYF, asked the "blessing."

In the special service 25 young people gave an offering of $30.00 to the Methodist Youth Fund. The special service was in charge of Mrs. D. S. Barnett, WSCS secretary of Youth Work and counselor for the Intermediate Fellowship.

### MYF Presents Flag

At the World-Wide Communion service the Methodist Youth Fellowship, Stanton Avenue Methodist Church, Dorchester, Mass., presented the church with a Christian flag. Rodney Schou, president of the MYF, made the presentation and J. Earle Phinney, chairman of the Board of Trustees, accepted the flag in behalf of the church. The Rev. Leroy A. Lyon lead the dedication service.

### *The Living Word*

*(Continued from page 22)*

The word "heavy" is used by the King James Version more naturally—we read of heavy yokes, heavy burdens, heavy bondage, heavy hands, heavy hearts, heavy hair, heavy transgression, eyes heavy with sleep, and ears heavy to hear. In Isaiah 58:6 "heavy burdens" does not accurately represent the Hebrew, which means "the thongs of the yoke"; in Proverbs 31:6 "heavy hearts" is not strong enough an expression for "those in bitter distress."

The King James Version uses the same word to express King Ahab's vexation over Naboth's refusal and our Lord's feeling as he approached his agony in the Garden of Gethsemane. Ahab was "heavy," it says, and Jesus began to be "very heavy." This is entirely unjustified, for the Hebrew term used concerning Ahab means "resentful" or "vexed," which is just the opposite of our Lord's attitude in Gethsemane. Compare I Kings 20:43; 21:4 and Matthew 26:37; Mark 14:33 in the King James Version and the Revised Standard Version.

*Schweitzer*

*(Continued from page 2)*

travel in Europe which we had done for eight months in 1947. When I told him we had visited his home town of Gunsbach in Alsace, the classrooms where he taught at the University of Strassburg, the church of St. Nicholas also in Strassburg where he began his ministry, he seemed both elated and surprised.

At supper he was interested to know of the seating capacity of First Methodist Church and the size of our membership. I told him about the organ, which has 2,280 speaking pipes, three manuals, an echo organ in the balcony and was built in 1915. When he asked me how many stops it had, his question stopped me! The organist-doctor maintains that the best organs in Europe were built from 1850-1880 and too many churches get newer organs when they should only remodel the old ones they already have. He refers in his autobiography that his friends say of him: "In Africa he saves old natives, in Europe, old organs!"

I feel First Church has a marvelous instrument and one of the finest I've heard, but I was cautious not to say too much about our organ, for only the day before I had read some words which he had written: "When asked to name the largest and finest organ in the world, I generally answer that from what I have heard and read, there must be 127 which are the largest and 137 which are the finest in the world."

The next day I saw my first operation at Dr. Schweitzer's hospital. Dr. Emeric Percy, who has been head of the surgical service since 1950, invited me to watch him operate on a young woman who was suffering from a tumor of the abdomen. Since cancer rarely occurs in this area, there was not the fear that it might be malignant as would be the normal apprehension in America.

Dr. Percy is a man in his middle 30's, a graduate of medical school in Hungary and fled from there in 1948 when Communism made life miserable for all freedom-loving people. He met Dr. Schweitzer shortly after the latter's visit to America in 1949 and came here to Lambarene a few months later. The doctor is slight of build, wears a mustache, has dark hair, and speaks Hungarian, English, French and German fluently.

Before taking me to the operating room, the doctor showed me the hospital facilities, of which he was extremely proud. "This is our admitting office," he reported, "where we have about 10 new patients a day." You see them waiting there for records to be made up on their tags which are tied around their wrists. This will identify them and tell the necessary information.

We then went into a small room where a new microscope was in place. "Here we do our tests of blood and other necessary laboratory work. We are limited in the tests which we can do, yet the equipment we have is adequate for most cases," he continued.

From there we went to the dental clinic where a dentist's chair of simple construction was seen in one end of the room. We then entered the X-ray room, which has only been added recently. "Since the large generator from Italy was installed only six months ago, it was not possible to have the extra current to run this valuable purchase as often as we might wish. This machine came from Holland, and I spent two months at the factory learning how to service it myself. You see, if something goes wrong, the nearest experts are in Johannesburg and that would be a very expensive repair job. We are thrilled by what we can do now that we have this X-ray, which we have had for about a year and a half. So far nothing has gone wrong with it," the young doctor added.

We went to the operating room, which would differ from the average American hospital. A wood floor, a screened wall, but everything sterile as one finds it in any hospital. The new operating table, the light over the table, and surgeon's instruments were of modern design and have been added in recent years.

A woman doctor from Holland who has come to the hospital three months ago, was washing up as the assistant in the operation. A nurse was preparing the instruments in the order which the surgeon wanted them.

I stood by the screen door. The patient was given a spinal anaesthesia, which is the easiest one to give with their limited facilities, according to Dr. Percy.

Dr. deLange, a Parisian doctor, who leaves in a few days for his furlough after being here three years, watched with interest as Dr. Percy operated. I have seen several operations at Massachusetts General Hospital when I was doing special clinical training but it did not seem to me that the level of teamwork was any greater than I saw at Lambarene. Dr. Percy operates about 10 times a week.

Two native orderlies, who have been trained over the years at the hospital, gave assistance both before and during the operation.

As I watched the surgeon deftly doing his work for which he had spent years in preparation, it seemed to me almost incredible that one could find in this remote place this advanced science yet some natives a few feet away were only one generation away from cannibalism. Thanks to the missionaries who suffered deprivation and sometimes death, progress has been made and is being made throughout the dark continent because of hospitals like this one in Lambarene.

In about an hour-and-a-half the operation was completed. But that was only the beginning for Dr. Percy. He had two more to go in the morning. I noticed the number of meals this doctor had missed in the short time I had been there, for his place at the table was next to mine.

I thanked God for men of this calling both in Africa and at home who minister in this unique way.

I thought I might like to return to the leper village where Lynn has a stake in the future. As I walked along the path near the river, I was impressed that this was still jungle with only a narrow path through its midst. The birds one sees in these jungle walks are unusually and beautifully colored.

In a few minutes I came again to the village. Men were breaking stones by hammers and sledges for the cement foundations of more leper houses. A small set of rails loaned by a plantation owner nearby brought the earth used as the fill from a hill 500 feet away. Workmen hauled earth and stones by using packing boxes which came to the hospital and then putting double handles on them.

Dr. Schweitzer allows nothing to be destroyed so that boxes serve a number of functions. Most of the boxes have the letters A. S. B. on the side. This is the code by which the hospital is known for miles around. It stands for Albert Schweitzer-Bresslau, the last name being Mrs. Schweitzer's maiden name.

When the construction was being carried on from early morning till late at night, the lepers were being moved as fast as possible into the houses, the doctor would labor here from early morning until suppertime, according to one of the nurses. "We used to worry about him for he would come back in the evening simply drenched with perspiration. Think of it and a man of 80 years, too!"

As I returned to the hospital by another trail, I made my way to the gardens at the riverbank. In a few days since I first came, the lowest


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garden had been cleared of weeds and water lilies and now well-furrowed rows were in evidence. Cabbage plants were in place and mats a few feet over them to keep off the sun were placed along the rows.

One of the nurses was there overseeing some natives who were working by transplanting other plants from the boxes. "If we do not get these in this week, we will have a serious time at the hospital. Once the Winter is over our use of this garden is gone. Approximately 15 acres are under cultivation for Gardens. The entire hospital is dependent upon the success of the gardens," she observed. Back in 1944 there was a crop failure and it raised havoc with the hospital.

Grapefruit are now being picked from the trees which Dr. Schweitzer planted himself 25 years ago. They are sorted, the good ones rubbed with vaseline, and then stored in areas below the roofs of many buildings. The ripe ones are eaten at once.

We had many fruits on the table including papaya, grapefruit, oranges, bananas, tomatoes and were grateful that this was the best season for them.

*(Another article by Mr. Doty will appear next month.)*

## BOOKS SELECTED BY ZH

**SPIRITUAL LIFE IN THE NEW TESTAMENT,** Dr. G. Ernest Thomas, Fleming H. Revell Co., $2. An analysis of the devotional practices of the earliest Christians, and a discussion of how their habits can be applied by Christians of our time.

**BILLY SUNDAY WAS HIS REAL NAME,** William G. McLoughlin, Jr., The University of Chicago Press, Chicago, Ill. A biographical study of Billy Sunday which is an excellent picture of an era and of a phase of the religious life of America.

**THE PRAYERS OF JESUS,** Ralph Spaulding Cushman, the Abingdon Press, Nashville, Tenn. $1.75. Twenty-one new and original poems written especially for this book. Beginning with the long petition of Jesus in the 17th chapter of John, the author presents a complete and intimate picture of Jesus at Prayer.

**THE GOD OF OUR FAITH,** Harris Franklin Rall, The Abingdon Press, Nashville, Tenn. $2.75. Dr. Rall states his conception of the doctrine of God and discusses God's relationship to the world.

**THE MYSTICISM OF PAUL THE APOSTLE,** Albert Schweitzer. The MacMillan Co., New York, N. Y. $5.00. This book shows that all of Paul's conceptions and thoughts are rooted in eschatology. Explains what Paul meant by "in Christ."

**THE MORAL DECISION,** Edmond Cahn. Indiana University Press, Bloomington, Ind. $5.00. A new venture in the exploration of right and wrong. Not an abstract book or ethical theory, but a concrete, personal challenge which will enable the reader to make enlightened decisions in the moral confusion of our times.

**PROTESTANT, CATHOLIC, JEW,** Will Herberg. Doubleday & Co., New York, N. Y. $4.00. A book which illuminates broad areas of American social life. A penetrating critique of the religious mood of mid-twentieth-century America.

**SOLDIERS WITHOUT SWORDS,** Herbert A. Wisbey, Jr. The MacMillan Co., New York, N. Y. $4.00. A history of the Salvation Army in the United States. Encompasses the activities of this unique organization from the pioneer party which landed at Castle Garden, New York City, to the 75th anniversary celebration this year.

**THE FAITH THAT BUILT AMERICA,** Lee Vrooman. Arrowhead Books, Inc., New York, N. Y. $3.50. A commentary of the convictions, dedication and purpose which form the American faith.

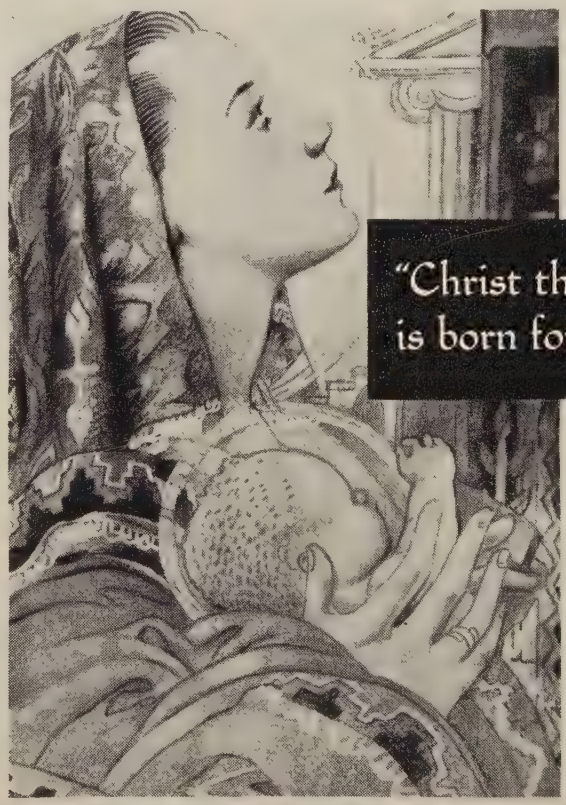
**SEX IN CHRISTIANITY AND PSYCHOANALYSIS,** William Graham Cole. Oxford University Press, New York, N. Y. The book surveys the interpretations of sex by the major figures in Christian thought and in psychoanalysis.

**JEZEBEL,** Dorothy Clarke Wilson. McGraw-Hill Book Company, Inc., New York 36, N. Y. $3.95. A biographical novel of one of the most famous of Biblical characters.

**NEW TESTAMENT FAITH FOR TODAY,** Amos N. Wilder. Harper & Brothers, New York, N. Y. $2.50. Deals with the various formulations of religious faith in the N.T. with a view to recovering the real essence and genius of Christianity today.

**LUTHER,** Rudolf Thiel. Muhlenberg Press, Philadelphia, Pa. $5.00. Not a history, LUTHER is a book bringing the whole panorama of Luther's life and struggles before the non-specialist reader.

**NEW TECHNIQUES FOR CHURCH FUND RAISING,** Othniel A. Pendleton, Jr. McGraw-Hill Book Company, New York, N. Y. $5.00. The plan described in this book is based on the successful Sector Project technique used by many groups of churches. The same ideas and methods are modified and augmented to be usable by an individual church. Based on Scriptural concepts of stewardship.

# Yankee Methodist Family

**The Rev. Dr. Norman M. Guy**

Widely known Methodist clergyman and recently pastor of the Ebenezer Church at St. George's, Bermuda, Dr. Guy is now the associate pastor of the Church of All Nations, Morgan Memorial, Boston, Mass. He preached his first sermon on October 9. Announcement of the appointment was made by the Rev. John E. Barclay, pastor of the church.

A native of Canada, Dr. Guy received his Ph.D. in economics at Harvard University. He has held Methodist pastorates in Canada, United States, and Bermuda. For 22 years he was a professor at Drew Theological Seminary, and also taught at Mount Allison University.

During World War I he was officiating chaplain to the Royal Naval Forces in Newfoundland from 1918 to 1922 he was chairman of the Bermuda District of the Methodist Church and officiating chaplain to His Majesty's Forces in Bermuda during that period.

**Franklin Mussen** was recently elected Lay Leader at The Methodist Church, East Natick, Mass. . . . **Wendell Bennett,** Lay Leader, preached on Laymen's Sunday in Fish Memorial Methodist Church, Natick, Mass. **Robert F. Heiser** preached at Union Methodist Church, Boston, Mass., on Laymen's Sunday. . . . **Elmer Witt** and **Lewis Morton** were the lay speakers at Providence Methodist Church, Easthampton, Mass. . . . the two sons of Mr. and Mrs. **E. S. Dahl** were lay speakers at their respective churches: **Randle,** at Epworth-Euclid Methodist Church, Cleveland, O., and **Wilbur,** at Wesley Methodist Church, Worcester, Mass.

The Rev. **Francis C. Wilson,** Epworth Methodist Church, Worcester, Mass., is recovering from an extended illness. **Miss Dorothy McConnell,** editor of **"The World Outlook,"** was guest speaker at Wesley Methodist Church, Worcester, Mass., recently. . . . the Rev. **H. Travers Smith** gave the opening chapel talk at Bangor Theological Seminary, Bangor, Maine .

**Arthur G. Robins**

Arthur G. Robins has recently been engaged by the First Methodist Church, Fitchburg, Mass., as Minister to Youth. He is a student at Boston University School of Theology and is a licensed local preacher. He served with the Marines in 1948 and 1950, and was wounded while serving in Korea. He is married to the former Bula Grider whose mother is a direct descendant of Charles Wesley.

Other assistant ministers and directors of youth work are: the Rev. **Frank Kaiser,** Trinity Methodist Church, West Medford, Mass., the Rev. **Gary Holthaus,** First Methodist Church, Lynn, Mass., the Rev. **Alfred James Hubler,** Immanuel Methodist Church, Waltham, Mass., the Rev. **Lorenzo Plyler,** Copley Methodist Church, Boston, Mass.

**Bertha Young Platts**

"B" Platts, organist emeritus of First Methodist Church, Manchester, N. H., has a record of 67 faithful years of service. In 1888 she became the organist and for many years played **the vocalion** organ of 2 manuals and pedals which required hand pumping. In 1920 a new brick church was dedicated and in 1924 a new pipe organ was installed. Although Mrs. Platts has lived 2 miles from the church, she has always found a way to arrive on time—even though she often had to leave home 2 hours ahead of service time. In August, 1945, she was injured in an accident and was confined to her home for 15 Sundays. Otherwise she missed very few Sundays until she resigned last spring. During her years as organist fourteen ministers have served the church.

The Rev. **H. Newton Clay** was the guest speaker at the fall meeting of the Berkshire South Association of Congregational Churches in South Egremont, Mass. . . . the Rev. **G. Vaughn Shedd** spoke at the meeting of the W.S.C.S. meeting at Harvard-Epworth Methodist Church, Cambridge, Mass. **Mrs. George Daum,** president, presided. . . .

The Rev. and Mrs. **Willard O. Nuzum** recently visited their son, **George R. Nuzum,** in Arlington, Mass., before returning to Orlando, Florida . . . the Rev. **Webster H. Powell** recently celebrated his 86th birthday anniversary . . . the Rev. **David M. Angell,** M.D., of Cochituate, Mass., is recovering from a recent operation . . . the Rev. **Elmer N. Gilbert-**

**son** is now on the staff of Morgan Memorial, Boston . . . Dr. **Emil M. Hartl**, president of the Boston University General Alumni Association, has been elected a trustee of Boston University . . . the Rev. and Mrs. **Roger E. Thompson** are spending the winter with their daughter, Mrs. **Francis E. Kearns**, Wauwatosa, Wis. . . . the Rev. **Willis P. Miller**, East Saugus Community Methodist Church, Saugus, Mass., will leave on December 3 for a month-long trip to Paris, Rome, Athens, Cairo, and Palestine, where he will spend Christmas Eve in the Shepherds' Field in Bethlehem and Christmas Day in Jerusalem. He will be lecturing on Palestinian Archaeology with the Bible Lands Tours guided by professors of Asbury College and Asbury Seminary, Wilmore, Ky. . . .

Mr. and Mrs. **Charles D. Belcher, Sr.**, have moved south to live with their son, Dr. **C. Davis Belcher, Jr.**, Delaware, Md. Mr. Belcher is a brother of the Rev. **Joseph Belcher**, Tremont Street Methodist Church, Boston. . . . Dr. **T. Arthur Mosley** is Minister of Visitation, Beymer Memorial Methodist Church, Winter Haven, Florida . . . the Rev. **Robert M. Pierce** is now pastor of the United Church, South Boston, Mass. . . . the Rev. **Frank Peverly** is associate pastor, Trinity Church, Lynn, Mass.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## EVANGELISM WORKSHOP

Over 100 ministers and laymen of the New England Conference attended the workshop on evangelism at Rolling Ridge, New England Conference Center, October 7 and 8.

Dr. George A. Fallon, minister of the Lakewood Methodist Church, Lakewood, Ohio, gave the keynote address. The Rev. Joseph Edwards of the General Board of Evangelism directed a question and answer period.

The workshop had two goals: (1) every church in the New England Conference to take an active part in a program of evangelism suitable to the local church; (2) the minister and chairman of the Commission of Membership and Evangelism of the local church to set a plan which will meet its needs.


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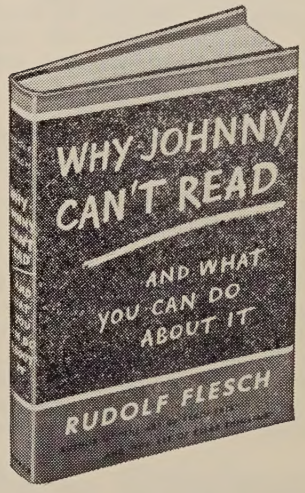


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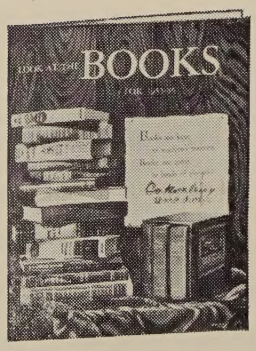


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### Impressed with Bishop Watkins

I was very much impressed with the short article by Bishop William T. Watkins of the Louisville Area, entitled "We People of the South."

He has spoken the one thing that most of us have realized for some time, but in our haste to impress the other part of the people who are sympathetic with the desegregationist movement we have rushed in where "angels fear to tread." We should by all means be patient with the people of the South. Theirs is a traditional problem that may well be as difficult to change as that of the Indian Americans.

In the meantime we of the North need to re-examine our attitude toward this great problem. I fear that many of our New England institutions need to remove the beam from their own eyes. We should be the first to accept integration. But the figures may show that the South is more practical than we in New England.

I like your magazine.

NOLAN G. SANSOM
*Pastor*
All Souls—Durrell Memorial Church
Bethlehem, New Hampshire

### Enjoyed New England News

I have just had a copy sent to me of the monthly ZIONS HERALD, and I am pleased to receive it, for I enjoyed the news of New England as well as all the content. . . . I get little news of what is going on in this area in the *Advocate.*

MRS. MARTHA F. SIMONDS
St. Johnsbury, Vermont

### Pleased

I am pleased with the new ZIONS HERALD and trust that it will receive a gratifying number of new subscriptions.

OTTO SCOTT STEELE
*Minister*
Woburn Methodist Church
Woburn, Massachusetts

### Firemen Gather

My typewriter broke down completely just when I wanted it most. So if you will go along with my longhand, here goes.

Well, it happened again at Wesley Church, Warehouse Point, Conn. It seems as if it always happens at Wesley Church and if it doesn't we make it happen. You know I told you how the Fire Dept. came to church at the close of service one Sunday. When I say they came, I mean they came. One truck came roaring up South Main St. and another came roaring down North Main and they converged on the church and parsonage. It was all out when they arrived and they came fast, but our young men worked faster.

Well, Mr. Editor, the Fire Dept. came again. O, no! not the same way as they did before. They left their apparatus at the fire station and they did not come in the clothes they happened to be wearing, but all in uniform. They assembled outside the church and listened to the notes of great bells ringing out from the belfry and echoing up and down the old Connecticut River and reverberating way back into the hills as they played "Abide With Me," and "Lead Kindly Light." You see it was the annual memorial service of the Hartford County firemen and the pastor is their chaplain.

As the last notes of the chimes died away the 80-year-old organ took over (it is said to be one of the sweetest toned organs in the East). The firemen marched in and it sent a thrill way down inside the pastor to see the pews of his church filled with regular, honest-to-goodness, red-blooded he-men. They were Catholic and Protestant and what have you. While it was a Methodist Church building, for last evening it was their building and their service.

Our lay leader extended a welcome, one of the finest church soloists in the country sang "Beyond the Sunset," and, "There is No Death." One of the Dept. chaplains offered the memorial prayer, and the pastor spoke on "The Last Call." The firemen stood at attention as the roll was called of those firemen who no longer hear—

The wailing weird syreen,
No longer does the clanging gong
Awake them from their dream.
No longer do they answer
The fire whistle's roar
Firemen of the year
Gone on before.

The big bell in the belfry sounded in answer to their names. Another Dept. chaplain pronounced the firemen's benediction and again they had shown we have not forgotten. It was very impressive.

The organist, lay leader and pastor were Methodists and the soloist had sung for many years in a Baptist church. While the Dept. chaplains were a Congregationalist and Episcopalian, respectively, the roll was called by a Lutheran and a Catholic fireman tolled the bell. That is just the way it should be and you won't blame the pastor for being proud of his gold chaplain's badge for he has gone with the boys long before he was called "reverend." Yes, the firemen are his gang, and God bless them all.

(fireman) LEON T. BURR
Warehouse Point, Conn.

### Virgin Birth?

Your letter with the return of my article on the Virgin Birth of Christ came this afternoon. The reaction to my article is proving an eye-opener. . . . wrote me two or three times before his death about an undercurrent in our church that I was not so much aware of as I am now.

One among the most prominent preachers in The Methodist Church wrote me these words: "Your article is to be commended for its correctness and timeliness. There is indeed confusion about the Virgin Birth of Christ."

My position is that if we can't accept the part of the Bible regarding His birth, how can we accept that about His resurrection and ascension to heaven?

I have read more bold statements questioning the Virgin Birth of Christ in the last twelve months from prominent men—preachers in the church—than in my long life before.

THE REV. W. A. SWIFT
Monteagle, Tenn.

### 107 Years of "ZH"

This will be 107 years that ZIONS HERALD has been in our home. First with the late James P. Magee the first Boston agent for the Methodist Book Concern. . . . Then through to the late Charles R. Magee . . . and we have carried on since. I knew Dr. Parkhurst very well and all of the succeeding editors down to editor Copplestone. I like the new set up very much.

CHARLES M. PROCTOR
Mount Dora, Florida

### Subscription Campaign

I met with our Church Literature Committee a day or two ago to lay plans for the active promotion of Methodist periodicals. Among them, of course, is ZIONS HERALD and we want to do our bit to increase the reading of this excellent magazine.

The Committee tentatively decided to sponsor a subscription campaign here in November. I was asked to write to you to see what materials you might furnish, including subscription blanks, sample copies, and posters.

JOHN E. POST
*Minister*
North Methodist Church
Manchester, Conn.

*(Ed. note: Thanks to you and to the members of your church literature committee. Samples of the October issue of* ZIONS HERALD *have been forwarded. How about the 6-month trial subscription for new subscribers—only $1? Offer ends November 30, 1955. Highest number of new subscriptions at one time has been 51. Who can beat it?)*

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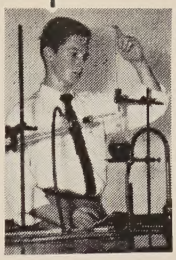

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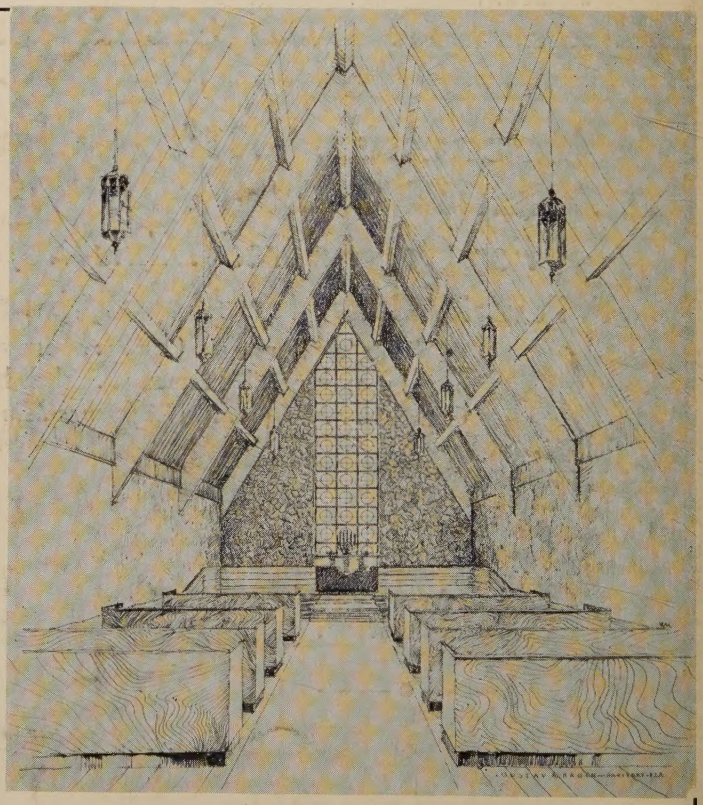

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